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THE

CHINESE REPOSITORY.

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ART. I. *Review of the Shin Seen Tung Keën,—A General Account of the Gods and Genii; in 22 vols. (Continued from art. 1. No. 10, p. 525.)* From a Correspondent.

THE course of our history brings us now to the reign of Che hwangte (246 B. C.), the innovator, whom Chinese historians have loaded with every opprobrium that their language possibly could furnish. Being an enemy of the literati, he was not exactly opposed to the Taouists, and when relieved from his fatiguing exertions, he would stroll amongst the mountains, and take some priests for his guides. He even went so far as to change the mountains on which his predecessors had sacrificed, for the sake of oddity, because he wished to be singular; he would perform extensive tours amongst the mountains, and make search in the caverns. He himself was without any fixed idea of religion, and like many other conquerors and worldly men, considered it an excellent thing to have achieved his own purposes. He therefore frequently flattered the Taou priests, and was not indifferent about the incense of praise offered to him. The story of the land of the immortals was again told to him, and it took so well, that another colony of youths and maidens was dispatched thither. Some of them are said to have landed on the shores of the blissful isle, and established a celebrated state, perhaps Japan. It is much to be regretted, that China, having produced many historians, gives us no account of the colonies sent from the mother country, that the native books are full of the stale records of the court, and the fables of ignorant ages. Japan, before the commencement of our era, was

under the influence of Chinese emigrants, though the great stock of the natives does not seem to have come from the celestial empire. The same applies also to the countries south of China, though scarcely any mention is made of them in its history. And even at the present day, when the Indian Archipelago swarms with the flowery people, no writers have ever taken the trouble of investigating the progress of civilisation in those islands, though their own countrymen are the main spring of the principal improvements. The poor barbarians, and all the sons of Han who are unfortunate enough to settle in their countries, may live and die unknown, though some of them have done more for mankind than paltry emperors, who pass their days in the harem, and are praised in memoirs of four or five volumes.

When the Han dynasty obtained possession of the empire, the Taouists, with their wonted officiousness, paid court to these new masters. Several appeared in the capacity of mountebanks and jugglers, and attracted great notice by their tricks. If they were not properly treated, they revenged themselves upon the princes, and one emperor, at least, died of some poison which they had dexterously administered to him. Another had long attended to a very clever priest, who had an inexhaustible fund of humor, and knew well how to amuse his master. Once, however, he was spoken to rather harshly, and abruptly left the court, in the shape, as the legend says, of a fox. Others endeavored by their learning to captivate the princes. One, a youth, had, at the age of fifteen, become a master of all arts, and being versed in literature to perfection, he added to his accomplishments a knowledge of tuition, having by his perseverance learned by heart no less than 440,000 characters in the books which treat upon that art. From all we are able to learn, the sect abandoned more and more their haunts, and, mingling with human society, strove for honors and emoluments. They were not very scrupulous about making money, and the medicine, which was gratuitously administered to the poor, had to be paid for with its weight in gold by the rich. The healing art was then already known in China, but quacks in many instances were better paid than the most learned physicians, though these knew to a fraction the beating of the pulse in all kinds of diseases.

There lived at that time a Chinese king, who, having heard of a anchorite, sent a message to him, saying, "I am desirous of longevity and to enjoy lasting youth, wish to possess general knowledge, to be initiated in the most recondite matters, and to be endowed with

great strength," &c. The hermit readily promised to change him into a youth of fifteen, and make him blooming like a peach tree When this answer reached the king, he was greatly delighted, and learning that the master of this metamorphosis approached, he immediately went to meet him barefooted, spread out a splendid silken carpet, moved a golden chair near to him, and then in humble posture, he said, "I wish to become your disciple," adding many more professions of devotedness, and promising to go through the whole catalogue of penances, and to purify himself from all worldly dross. The sage now commenced his teaching, and first of all he changed eight lads into so many old men. The first said, "I can raise wind and rain, make mist and clouds, cover the earth with them, and convert land into rivers, or can take a clod of earth to form a mountain." The next said, "I can make hills fall, tame tigers and leopards, can turn dragons and serpents into spirits and demons." The third said, "I can change my appearance, become invisible whilst seated, and darken the clearest day, so as to hide a whole army." The fourth said, "I can ascend in the air, and walk about in the vacuum, ride on the sea, congeal smoke, and rove about, without being arrested by any obstacle, for a thousand miles." This was a very fine tale for the king, but during the conversation, he behaved rather rudely, forgetting for a while, that he had become a humble disciple, and he was therefore to be expelled from this wonderful community. He was, however, fain to ask what became of man after death. His instructor replied, "His bones and flesh become earth, his blood returns into water, the animal life is changed into wind or air, and only the female ethereal principle is preserved and becomes a demon, and may be permitted to enter the regions of the genii." There is a tree growing, the juice of which has life-restoring power, and the king being anxious to prove its efficacy, went with the priests to a dead body. It was winter, the flesh had not yet decayed, and on rubbing in the vaunted specific the man was resuscitated. This so much strengthened the belief of the royal personage in these reveries, that he underwent joyfully all discipline, and became a sincere devotee. He is well known under the name of Hwaenantsze, and considered a brilliant writer. As a philosopher he belongs to the class of the eclectics, and very artfully mixes the tenets of Confucius with those of Laoukeun. But he partakes, with all the race, of mysticism intelligible to none except to the writer. Being however a king, and few men who sat on thrones having condescended to write treatises for the instruction of the world, his name is held in great veneration.

The example he gave was contagious, and, from his having advocated the sentiments of the Taou priests, they derived a firm support in public opinion.

Whilst China was making rapid progress in civilisation, the genii did not remain a whit behind. Instead however of taking flight to the stars of the firmament, they humbly confined their labors to the earth. Not wishing to live without the company of men, they occasionally interfered in their affairs, and by seasonable rain assisted the husbandman, or by dreadful storms confounded the daring tyrants whose armies were to spread devastation over the country. Even ladies were not exempted from their visits, and they found amongst them more willing followers than amidst the lords of creation. Earthquakes, removal of mauntains, changes of the courses of rivers, and sundry other things, were naturally their own work. The compiler, of our work, a man well versed in Chinese history, takes the catalogue of national calamities that befel the Han dynasty and accounts for all in this way. The genii held regular councils of war, and debated the measures to be adopted, either to thwart or to assist in any enterprise. Unfortunately, however, those who received the most striking marks of their kind remembrance, forgot their benefactors, whilst their adversaries spoke of their treachery in very unbecoming terms. Their government was modelled exactly like the Chinese, there were mandarins of various degrees, orders and edicts were issued as plentifully as at Canton, and the executive parts of the hierarchy served as the revenue cutters serve the hoppo. The temptations, however, which spoil so many honest men in this wicked world, did not exist with the fairies, but a mere love of mischief, and a particular bent of mind to act in direct opposition to the wishes of their superiors, made them commit a great many blunders.

Amongst all this rubbish, we were not prepared to find some awkward story about the virgin Mary, who lived during the reign of an emperor of Han. She was born under Pingte, and conceived a son after the annunciation of the angel Gabriel. The whole seems to be an extract from a Roman Catholic work, which our outhor deemed fit to insert. After the ascension of the Savior, he also took up his mother to the celestial regions, where she was appointed to be at the head of the nine grades of mandarins, in the capacity of the mother of heaven and earth. The apostles stand under the special protection of this great personage, and in their zeal for converting the world, they proceeded from Kúle, a country of the west, to the north, and arrived at the kingdom of Medina, where Mahommed was king.

This said prince had the knowledge of the classics hidden in his soul, these contained no less than 3600 chapters or books, and treated upon celestial signs. The apostles made inquiries, but learned that the customs did differ a letter from what they taught. Though it was permitted to slaughter animals, those who were not killed by men of the same persuasion, the people would not eat, and they also abstained from pigs and dogs. Some other individuals would not permit the propagators of this new religion to enter their country, because they taught only the way of heaven, and deemed all else as of no importance. They therefore directed their way (if we do not follow our author amiss), in the room to the regions of Cashmere. So much for the authenticity of Chinese lore.

When the fortunes of the Han dynasty began to decline, one of the principal men of the sect lived at the court. He being intimately acquainted with the Chinese classics, understood also by intuition future events. When, however, this prescience was to be put to the test, and some advantage might be reaped from his extraordinary powers, he retired from the court. All the entreaties of the sovereign could not prevail upon him to repair again to the imperial councils, and all that the minister, sent to fetch him, could get from the sage, was an inscription on the door of the harem, wherin he revealed the dangers of the reigning family. Surprised at the announcement of the tempest, which was to break over the devoted heads of the princes, the sovereign ordered these characters to be obliterated, but they very soon again made their appearance. The prognostics were ere-long fulfilled, and a degenerate race, no longer able to hold the reins of government, was after a fearful struggle driven from the throne. The disasters and miseries of those times greatly tended to develop the genius of usurpers; and the generals of the imperial army, who felt themselves strong enough to cope with their rivals, declared themselves, one after the other, independent. The Taouists were not wanting at this crisis, but grasped as much as they possibly could lay hands on. They were the first who set the country in a state of fermentation, and when the insurrectionary spirit had once gained ground, they very deliberately poured oil into the fire. The most celebrated of the heroes, Kungming, who with great disinterestedness supported the fortunes of the ancient masters of the empire, was strongly embued with the dreams of this sect, and availed himself frequently to push on his conquests by using their arts. Whenever he wished to strike terror into the hearts of the enemy he dressed himself like a hermit, and instead of drawing a sword, he held a

mere bunch of horse hair in his hand, and rode thus in front of his army. At first he was derided as a doltish vagrant, but when, notwithstanding his odd appearance, he concentrated the powers of nature to defeat the hostile host, and by skilful manœuvring duped the most experienced generals, he was looked upon as one of the genii. The most furious charge was blunted by his mere appearance, and the bravest soldiers fled panic-stricken, as soon as they beheld his grotesque form. The barbarians of the south shared in the general terror, at the first sight of the extraordinary commander, and soon looked upon him as invincible. Several of the most firm and courageous partisans of the house of Han were priests of Taou. When some of the ambitious generals of that heroic age were fain to act the tyrant, a hermit, under the appellation of a geni, would suddenly dart forward, and derange all their nefarious plans. First they gained the love of the people, and having obtained popularity, they would present themselves at the palace of the usurper, when he had assembled all his boon companions and was feasting upon the spoils taken from the oppressed nation. When their ire was raised to a high pitch, they would suddenly disappear, and elude pursuit by their magical powers and jugglery. Henceforth the walking and sleeping hours of the fierce warrior were haunted by their apparitions, and though he had never shrunk in battle, his constitution would soon be undermined by the constant presence of these spectres. In one instance, a priest was apprehended and suffered decapitation. But when the head was severed from the body, a lurid flame arose, and his spirit ascended amidst the shouts of the populace to heaven. The death-warrant of the arbitrary judge was, however, signed; despising superstition, as unbecoming a man of his profession, who wielded the sword, he refused to conciliate the manes of the murdered anchorite. Too late did he repent of his rashness, the spirit crossed his way wherever he went, and he soon died exhausted with grief and despair. Such were the weapons used by the Taouists of those troublesome times. The facts are not only recorded in our book of legends, but also mentioned in history, a proof that a general belief was attached to these reveries. After this, however, the halcyon days of the sect were passed, they had found in the Budhists, who, about 56 A. D., had entered China, dangerous rivals. Within less than two centuries, this foreign superstition had been widely spread in China, and could muster an equal number of votaries, still more absurd in their tenets, than their antagonists. The silent and extensive spread of these absurdities has not been recorded, but it commenced con-

temporarily with the propagation of Christianity in the west. How a nation so much taken with its own laws and customs could so soon adopt Budhism, we have never been able to explain to ourselves. Such, however, was the case, and the great mass of the people, who had hitherto looked with disgust upon the secrets of Taouism, willingly bent their ear to the stories originating in the wild fancies of the Hindús. Man is always prone to error, and whilst the gospel of eternal life had to struggle with almost insurmountable obstacles, a whole nation gladly hailed a new system of absurdities, and like irrational beings multiplied idols upon idols. A few of the tales of our author may throw some light upon the introduction of this creed.

Some strangers, towards the latter end of the Han dynasty, had obtained admittance to southern China. They were eager to acquire the language of the country, and to translate some Pâli works into the flowery language, but were not able to compass their purpose. However, they built a temple, and set up also various idols. There lived at that time an Indian merchant in Cochinchina, who had a son, who had studied in Hindostan at the fountain of learning, and acquired considerable knowledge of religious mysteries. Being rather an enterprizing man, he crossed over to the Chinese frontiers, and began there to exhibit his rites. His arrival was soon reported to the officer in the command of the district, who remembered, that Mingte, warned by a dream, had once sent to India in order to invite the votaries of a similar religion. The mandarin examined him more closely, and as the traveling priest had some relics of Budha with him, which he pretended were possessed of a wonderful power, he wished to test the verity of his religion, by the efficacy of these bones. For this purpose they were burnt and pounded, but instead of being thereby reduced to dust, they only emitted a bright light, and the general opinion therefore was, that they must be genuine, and the bearer ought to be in the right. The magistrate had threatened him with the punishment decreed by the law against all deceivers, but on perceiving the extraordinary substance of the said bones, he built a pagoda and temple in order to give them a dignified abode, and henceforth Budhism spread over the country. He was amply rewarded for this act of benevolence, for henceforth the sparrows and swallows obeyed his commands, he had also a control over the insect tribe, amongst which fleas, roaches, and mosquitoes, are more difficult to manage than the wildest Tartar horse. With these acquisitions he set out for the capital, and would certainly have

reached the city, if the boat had not been overturned. But in the midst of the perils he found that Budha stuck by his friend, and the frightened voyager, when anticipating with certainty a watery grave, received strength to walk on the fluid. Yet he died, after all, from fear of unwelcome news, bequeathing the fame of having been a true devotee.

Some Chinese about this time attempted to reach India, the land of wonders, of which the celestials formed as grand an idea as did our forefathers. It is not stated, whether these travelers passed the Himálayan range, but they arrived at the place of their destination, and brought back a variety of curiosities. They had moreover so much improved in holiness, that one of them, after much fasting, ascended to heaven. They seemed, however, not to maintain the same doctrines, and one of the number went so far as to assert, that the soul was annihilated, a tenet which did not find much favor with the Chinese. Extraordinary as this may appear, yet man in general revolts at the idea of returning to nothing after death; it is only the host of self-wise philosophers, who by their disquisitions have blunted all feeling, that can rob themselves of the dearest of all earthly hopes, the immortality of the soul. Even the idea that the human spirit was converted into a demon, had something cheering to the sons of Han, although they had been taught, that these errant ghosts had to suffer from hunger, and were moreover often doomed to inhabit the most loathsome places. In one of the dialogues contained in this work, two scholars handle this doctrine very ably; but the one who thought the assertion of the human soul being converted into a demon rather groundless, immediately asked, whether then the clothes of the deceased underwent the same metamorphosis. The speaker, instead of answering directly, changed himself, to the great astonishment of the disputant, into a demon, and thus gave an incontrovertible proof, that his tenets were sound. Obscurity, however, hangs over the future state of man, the spirit roves in the valley of darkness, there is no friend that kindly takes his hand, he is dependent upon the bounty of the living, and the quantity of burnt gilt paper, &c., that is conveyed to him. If his posterity happens to be neglectful of this duty, there is no alternative, but living a life of destitution without one single comfort. The sacrifices of any other at the tombs cannot benefit him, he hovers about the graves and his appetite becomes tantalizing, because to enjoy the steam of the savory viands at the neighboring graves is forbidden. Wretched state of being! thus thrown upon the mercy of the shades in hades, whose prevailing vice

is selfishness, and an utter disregard of the sufferings of their neighbors. Filled with these ideas, what remains there to cheer that all important transition to the world of spirits! Still, with these comfortless prospects before them, the Chinese do not embrace the hopes of everlasting life with that alacrity which so great and astonishing an offer should make quite natural, when held out to them in the most impressive language, "Oh death where is thy sting! Oh grave where is thy victory!" Still they will linger at the fallacious anticipation, that some Budhist priest, by masses, may rescue them from the dark regions of Tartarus. Yet —

Can I trust a fellow being!
Can I trust an angel's care!
O thou merciful, all-seeing,
Beam around my spirit there!
Jesus, blessed mediator,
Thou the airy path hast trod!
Thou the judge, the consummator,
Shepherd of the fold of God!
Blessed fold! no foe can enter,
And no friend departeth thence;
Jesus is their sun, their centre:
And their shield, Omnipotence.
Blessed! for the Lamb shall feed them,
And their tears shall wipe away,
To the living fountains lead them,
Till fruition's perfect day.

This we trust will soon be the delightful conviction of those who receive the gospel as the power of God unto salvation.

Amongst the most fervent promulgators of Budhist superstition, was a man well versed in astronomy and all the other sciences at that time known in China. Upon being required by one of the kings to give a satisfactory proof of the truth of his doctrines, he took a bason, filled it with water, and having burnt some incense, a cerulean water-lily sprung forth with a splendor sufficient to blind the eyes. This and some other exhibitions so much affected the king, that he and all his people turned Budhists. The priests of Taou were immediately circumscribed in their liberties, and had nearly been all killed, to make room for these new comers. The teacher then accompanied his patron to a siege, and by some supernatural arts got possession of the city. Hence he became royal councillor. The son of a nobleman having died, Tăng (this was the name of this

extraordinary man) was called to lend his assistance. He dipped a willow branch into water, sprinkled it on the face of the deceased, and, having repeated a spell, immediately raised him. Shortly afterwards he went during a drought to a temple, prayed fervently, and there came rain. Acting alternately in the two capacities of soothsayer and adviser, he made several campaigns with his master, and brought him off victorious,—unexpected success which gained the Budhists many proselytes, and stimulated the Taouists to try their fortunes in similar exploits. Their efforts did not prove in vain, and the rivalship thus created, led both parties to avail themselves of the occult arts, in order to attract the admiration of the multitude.

In marvellous tales the Chinese Budhists are not outshone by their brethren from the south. From thence, however, they received the material for these stories, and all they did was to embellish them to make them palatable to the Chinese taste. As there have been poets amongst every nation, fabling and fancying according to their heart's desire, it would be extraordinary, if the celestials had not to boast of similar ornaments to literature. In many cases, however, as in the present, it is strange, that prose is more poetical in ideas, than some poetry in rhyme. We may safely say, that many passages of the present work, if put under the forge of a Chinese Hesiod, might be changed into a theogany equally rich as that of the Greeks.

The favorite abode of Budha was a garden, abounding in every thing delicious and charming, whither he frequently invited his friends and disciples. There were eighteen men (statues of whom may occasionally, until the present day, be observed in temples), each of whom had three faces, and each face again had three eyes. Their head-covering was a tiger's skin, and their cap a skull, their hair standing right on end. These were to represent the various passions, that agitate the human breast. Those present inhaled the pure light that constituted their food; there were trees, the crystal leaves of which were promotive of longevity, and could dispel calamities, and there was also the milk of a white cow that imparted transparency and lustre to the human body. Beautiful women scattered flowers of every color, the aromatic smell of which, perfuming the air, exhilarated the visitors. Such was the court of Budha, and as he was never backward in bestowing rich rewards upon his votaries, many acknowledged him to be their master, whilst enchanted by the surrounding scenery. Thus he tamed wild beasts, and also renovated a mischievous demon. His fame growing more and more, he finally obtained power over spirits, which he could communicate at pleasure

to inert matter or corpses. Such was the delightful retreat from whence his followers issued, and spread the doctrines of their master over India and the adjacent countries. Our author, however, represents Budha as still alive, when he sent his emissaries to China, which must be an anachronism, for it is generally believed that he lived before our era. The manner in which they propagated this superstition was by building a temple, wherin they practiced the rites morning and evening, and naturally attracted many curious people. Whosoever would give them anything for their subsistance, was considered a disciple; and they took upon themselves to observe the laws for the whole community, leaving the common people to live at ease and to attend at the temple for observing their religious duties merely at their convenience. Some very marked difference distinguished them from their rivals; they lived in a state of celibacy, whilst the Taou priests, who were not fully initiated in the mysteries, were generally married men. On this account they were often accused by the government officers as useless vagabonds, who, by not raising a family or laboring for the support of the community, failed to fulfil the duties of citizens. Wherever this easy mode of life attracted too many followers, the mandarins became alarmed, and ordered them all to be distributed upon farms or recently cleared lands, and made them take wives. On other occasions they persecuted them, and many died in prison or were as infamous vagrants driven over the frontiers. After a short time, however, they again reäppeared with their customary effrontery, and would remain as long as they could obtain a livelihood. Though some of the temples are richly endowed, a great number amongst the priests are forced to live the lives of mendicants, being not very much distinguished from common beggars. The people in general treat them with the utmost contempt, yet, notwithstanding their apparent small influence upon their minds, they still manage to render themselves important in time of need. One may find them at the deathbed of philosophical mandarins, who during their whole life have ridiculed them, reciting sundry prayers, and after their death reading mass to get them out of the terrible purgatory of the Chinese Rhadamanthus. Representations of this hell are very common, and the vulgar are frightened at the very sight of torments, which the priests will let them endure. When therefore they are on the threshold of eternity, they eagerly seek for absolution, earnestly imploring the priests to get them remission of sins for some consideration. With rich people they reap a very abundant harvest; as for the poor they may obtain the assistance of a hungry

mendicant for a few cash, or otherwire go to their destination without one to rescue them. Their behavior has uniformly been peaceful; they being generally men in the most humble station in life, and having little influence, could not attain any political power. Quite different, however, is the fraternity of the Lamas, who have always aimed at absolute power, and tamed the most savage tribes, making them their slaves. Their tenets are nearly the same, but they originated in a country, where priestcraft is the order of the day, and a powerful hierarchy has wrested from the worldly princes their whole sway. They are an enterprising and arrogant set, which once made Kanghe tremble, and still inspire old Taoukwang with fearful forbodings. But they have never gained the ascendancy over the Chinese people, and there are scarcely any of their temples, except at the capital and in the imperial domains. Both, looking to India as the common cradle of their religion, dwell with delight upon Budha's miraculous power.

In the enumeration of the various actions, our author follows the thread of Chinese history. He is, however not blind to the follies of the Budhists, but relates faithfully their orgies, and the general hatred which they drew upon themselves in consequence. But whilst they shocked the people by their debaucheries, there was a society of innocents, who, having discarded all passions, lived like the Essenes in undisturbed peace. They were great advocates of celibacy, and did not participate in the follies of their fellow-citizens; equally free from love as from antipathy, they maintained the purity of their manners, and did not die like other people, but their souls departed from the body like a column of smoke.

Like us, the Chinese have also an account of the country of Amazons, which was related by the Budhists, with many other geographical notices. Some of them we shall here extract for the sake of variety. First, there is a country where silkworms grow to the length of seven inches, being of a gold color, and spinning a beautiful yellow silk. At another island of the Atlantic, the trees bear jewels, which are worked into precious vessels by the natives. If any minister of finance would take possession of this spot, there might be some chance of paying the national debt. Close to it is a cavern, from whence the birds fetch jewels to the weight of five catties. At another place the people live upon serpents and snails, and also dress themselves in the skins of rats, which when dirty are thrown into the fire to be cleared. There is also a fountain from which flows water-like liquor that intoxicates those who drink it. Six king-

doms there are inhabited by women, who are ruled by some celestial ladies. But they live in nests and caverns, which to say the least are very unsuitable abodes for the fair sex. Otherwise they are very well off, and maintain good order amongst themselves. Though these islands are inhabited by barbarians, yet there are also genii to keep their company and regulate their affairs, if they are themselves too unhandy.

These in their pranks often exceed those of the central kingdom, but they have not yet come under the transforming influence of the celestial empire. The same restrictions which exist regarding those from without, are not at all observed in the world of spirits, and the fairies from the most distant regions of barbarism, are permitted to visit their friends in China. They very naturally travel through the air, and do not present themselves at the frontier stations, where they doubtless might be again sent back, but go strightway to the abodes of other genii, and live there as long as they please, without being threatened with expulsion, which is indeed a great prerogative. But we must again return to the priests.

Though much despised by the people, there were amongst them individuals, who, having received an excellent education, visited occasionally the palaces of princes, and instructed them in their tenets. One emperor was very much troubled with fear of punishment, on account of his manifold sins. He therefore invited a Budhist to inquire in what manner he might obtain redemption. This worthy replied, only Budha is able to rescue you, and therefore dictated a course of penance, which made the idol not only willing to atone for his sins, but also procured liberty to one of his relations from the torments of hades. A guilty conscience, when once awakened, has always made the same demands, and the Budhists, by shaping their doctrines in accordance with the necessities of individuals, have never failed to offer relief. The volumes which treat upon penitence and contrition are as numerous as the doctrine is fulsome; they ordain mortifications, large donations to temples and their inmates, and the repetition of a certain formula on the name of one of the idols. Where these fail, the priests themselves recite prayers and spells for hours together, and thus accomplish the object for others in the most easy manner. They also procure indulgences and charms, which prevent the demons from injuring the devotees, who have confessed their errors.

During the struggle of the Woo Tae, five short-lived dynasties, the Budhist priests were repeatedly wantonly assaulted and driven to the

last extremities. They are not known to have stood up as a sect against the established authority, or to have acted a conspicuous part at all; but the faults with which they stand charged, are their corrupting the court, and enfeebling the minds of princes and rulers. They willingly plead guilty to these misdeeds, but charge the same misdemeanors upon the eunuchs and other favorites. Amongst their exploits, during these troublesome times, we mark the aëreal voyages, which might have done honor to the greatest aëronauts of our time, though the priests did not trouble themselves about rarefied air and other things pertaining to a balloon. They went as straight to their destination as a crow could possibly fly, and never came down before the proper time. Amongst their many good qualities, we observe a knowledge of geology,—as they understood how to distinguish the stones that contained a great deal of golden ore, or could be converted into solid metal. In this science they equalled the alchemists, but were equally poor, a quality inherent in all miners of gold, whether they work in Peru or spend their solitary hours at the crucible to compose it from other metals. Some few loads from the reputed elysium of Kwánlun might, however, have saved them all this labor.

Our author gives us a copious list of all genii, demigods, Budhas, fairies, hobgoblins, sprites, and the whole of that race, their seats, present employ, influence upon the affairs of the world, &c., &c., which is very likely as complete as the accounts of the Mahabarat and the Ramayana, and vies with the description of the Greek poets. As we, however, cannot verify the lists, we will not trouble the reader with the names, but merely remark, that there are at least a myriad of these beings on paper, and that their number is not below the Indian mythology.

We must now pursue the thread of our history, which is as frequently interrupted in the original as in our essay. One of the priests performed the honorable duties of mendicant, and to save the passage money necersary in his frequent excursions, he went generally through the air. The pittance he received, he did not, however, employ for himself, but by giviug a coined cash to children, he induced them to exclaim with him, Ometo-Fuh (Amida Budha), an ejaculation often repeated by the votaries of this superstition. This zeal in the service of his master so much attracted the attention of some of his superiors, that they paid him a visit, and on leaving the house, the heavens were illumined, as the best evidence of his meritorious deeds. A party subsequently made a tour to one of the islands, whither they were driven by bands of robbers. A

typhon drove them far out to sea, and there they beheld an image of the king of heaven, consisting entirely of diamonds; but whilst delighted with this sight a seamonster shewed its head, its tusks resembled swords, its eyes spread flashes of lightning, but it soon disappeared in the fathomless abyss. A red cloud then arose, and spreading, formed a beautiful halo. On going on shore, they perceived beautifully embroidered tents fixed for their reception, and a number of fair damsels started from the leaves of the lotus, who presented them with golden censers. A splendid repast was placed before them, and they dined for the first time off vessels cut out of solid diamonds. Yet all this good treatment could not reconcile them to the company of immortals, and they longed to revisit the abodes of their fellow-men. Whilst humbly asking for a passage to return to the nether world, there arrived a priest of Taou, who rode on a white stag, and also interceded in their behalf. These fairies, therefore, constructed a bridge of flowers, of which the pillars were dragons and serpents. They would scarcely venture on this conveyance, but as nothing else offered, they were obliged to trust themselves to this fibrous substance. Scarcely had they stept on the shore of Kwangtung province, when also this bridge disappeared. This visit, however, left an indelible impression upon their minds and they henceforth held frequent intercourse with the world of spirits. The sequel contains similar stories, perhaps more absurd. Having, however, so long tried the patience of the reader, we shall quote no more, but at the end make some few general observations.

The work is very indifferently printed, and the arrangement of the matter very defective. It seems to be thrown together at random, and the reader has to feel his way. There are passages in it of high poetical merit, and the style is on the whole pretty easy, though the compiler has committed many errors, which in a second edition might, much to the advantage of perspicuity, be corrected. Yet the best thing would be to consign the whole to the fire, and free the superstitious from every opportunity and temptation to nourish their folly and wickedness.

The mythology of the Chinese has never, to my knowledge, been dwelt upon sufficiently to render the subject intelligible. Nor have the poets availed themselves to any extent of these materials, though they now and then make allusion to them. In the works strictly called classical, theogony is a subject never touched upon, it is beneath the dignity of a serious writer even to hint at these vagaries. On the other hand there exist a variety of works of fiction, which contain

very much about the popular creed, and throw more light upon these mysteries, than the most elaborate treatises. We shall have an opportunity to advert to one of the principal ones in a future paper.

The opinions regarding the probable conversion of this great nation have been various; and the question, when will the Chinese throw away their idols, has been repeatedly put to the writer. Divine mercy and eternal wisdom have with infinite compassiou appointed the time and season, when the glorious event of the conversion of these myriads will take place. Those who are sent to promulgate the gospel in this country need not inquire about the times or the seasons, which the father has put in his own power. Notwithstanding the many obstacles, and the occasional interference of government, every one who makes the experiment will find, that the Chinese in general will patiently, though often with great apathy, listen to religious truth, and also read the tracts presented to them. They are not disputants like the Hindús, and only very few will take upon themselves to defend their own systems. Whosoever approaches them in a friendly manner, is also received with kindness, and amongst a thousand, there is perhaps not one, that would not gladly take a book from a Christian missionary. Wherever the gospel of Christ is faithfully communicated, the effects, though, they may not at first be apparent, will gradually be felt even on the hearts of the Chinese. It is only fair to conclude, that the results will be in accordance with direct evangelical operations, and that the more faithfully the gospel is preached, the greater will be the numbers of those who experience its saving efficacy. To expect, independently of this, any glorious results, or to look for the extinction of idolatry by the mere conviction of its folly, is a thing out of the question. The Savior must first assume the sway, before the empire of Satan can be annihilated, and his temple be built upon the ruins of idolatry. Whilst faithfully, though in much weakness, laboring to promote this grand object, we are confident, that an Almighty Redeemer will sustain his own work, and render his cause triumphant. The conversion of the Chinese needs not to give rise to doubts or fears, for even under existing circumstances, there is much to cheer the heart and refresh the drooping spirit. Let us only be faithful until death, and the Savior will prove to the world that he is able to save to the uttermost.

ART. II *Ophthalmic Hospital at Canton: the ninth report, being for the quarterly term ending December 31st, 1838.* By the Rev. P. PARKER, M. D.

To the friends and supporters of the Medical Missionary Society in China, the following report will afford new pleasure. It evinces the steadily advancing influence and importance of the Society's operations. The growing confidence reposed by the people in the skill of the *foreign* surgeon has been strongly displayed, in the degree of readiness with which they submit to painful operations, and even to the loss of limbs — although this is so greatly opposed to their prejudices, as well as to their principle, that the body, received perfect in form from one's parents, should be committed in no less perfection of form to its last resting place in the womb of earth. A Chinese female (the first, so far as we know, at least in modern times) has submitted to the amputation of her right arm; and four others have undergone extirpation of their breasts, on account of cancerous disease in an advanced stage.—Their increasing reliance on the western physician's knowledge of disease and its cures has been shown, in the accession of an unusually large number of official persons, some of them men of high station.

Among these, may be mentioned Wang, acting judicial commissioner of this province, who was first seen, at the commercial house of one of the hong merchants. The chief object of this gentleman was to be enabled so to appear and report of himself before the emperor, that want of health might not stand in the way of his promotion. He was immensely corpulent, and his chair was carried by four bearers (the number allotted to his rank), with an equal number of supporters. His complaint was hemiphlegia. His desires were very moderate: it would entirely satisfy him if he could but walk twenty rods, and be enabled to go through the requisite ceremonies of kneeling and bowing in the presence of his superiors. As he is still under treatment the particulars of his case will be given hereafter. Another visitor of rank was Lew, the chief magistrate of the district in which the factories are placed, and the officer, consequently, who appeared, so acceptably to foreigners — to disperse the mob collected before the factories — on the memorable 12th of Dec., when a little longer delay might have placed the lives and property of foreigners in

imminent jeopardy. The application of this officer is especially interesting, as, from his situation, he is the proper authority to take cognizance of the hospital, had it fallen, as an innovation, under the displeasure of the local government. But by personally receiving aid from it, and by speaking of it in terms of commendation to his friends, he is virtually sanctioning it, and giving it influence among the people, by whom it is extensively known that through it he has been essentially benefitted. His nephew and several of his friends have also been received as patients, and some are still under medical treatment. In one of his visits he likewise introduced Hingan, a footseäng or colonel, who had recently been in command of the forces stationed in defence of the capital of Kwangse, and was then on his way to Peking. This officer was suffering from rheumatism: as he did not return a second time, he was probably compelled to continue his journey to Peking sooner than he had at first anticipated. One other officer may here be named — Lew, seunpoo (a civilian, whose function is nearly that of a European aid-de-camp) to the governor of these provinces. Unlike the others just mentioned — who have preferred their requests for medical attendance through Howqua, or some other of the hong merchants, and have arranged to be seen at the commercial houses of those gentlemen, in preference to coming with the multitude to the hospital — this officer came to the institution, and on one occasion remained to witness the operations that were being performed. He was much interested to see the depression of a cataract, to hear the patient, who had been blind for several years, exclaim, immediately on the removal of the needle, 'I see light,' and to observe her count, in a minute after, the fingers held up before her. He was particular in his inquiries, wishing to know how long she had been blind, if much harm would not follow the operation, &c. On his return, a week after, he found the patient had already been discharged, not the slightest inflammation having followed, and her sleep at night not having been in the least degree disturbed.

These encouraging circumstances notwithstanding, it ought not to be supposed that all prejudice is yet overcome. Instances to the contrary *occasionally* occur. At the particular desire of a friend, a brother of one of the hong merchants, who was considered dangerously ill, requested to be attended, at his own house. He was found very sick, but apparently not beyond the power of European medicine to recover. A favorable prognosis was given, which had the undesirable effect of encouraging him to try native remedies still

longer. The danger of a day's delay was pointed out — it might involve fatal consequences: it would be the height of folly to defer calling a fire-engine to a burning house until after all other means of extinguishing the flames should be first tried — an argument likely to be well understood by a Chinese: but remonstrances were in vain. "The foreigner's prescription," said the sufferer, "I cannot read, and how can I know what he is giving me." It is in accordance with Chinese habits to see the prescriptions of their own physicians, and of men acquainted with books, many have studied the different medical theories that are upheld among them, and pretend to some knowledge of the pulse, the diseases of which it affords diagnosis, and the appropriate remedies. Yielding to his prejudices, the patient, after trying a little longer his own physicians, died a victim to his folly. Just before his death, he desired the foreign physician to be again called in, but it was then too late.

The first instance of death, supervening upon an operation, the circumstances of which will be hereafter given, has occurred during the past term, and the result also illustrates the degree of confidence that generally exists. The husband was asleep by the patient's side when she died. On being informed of her decease, he pointed upward, saying, "*heaven has determined it*," and so far from regretting the operation, he justly remarked, "she would not have lived so long as she has done, but for the medicine and care she has received at the hospital." A similar event in any European hospital could not have been attended with less unpleasantness, or have been better understood. The same operation, too, has since been submitted to with all the confidence and cheerfulness manifested at previous ones.

The expenses for the term have been as follows:—

Rent of hospital	- -	$125
Board, fuel, &c.	- -	109
Native assistants	- -	78
Medicines, &c.	- -	14.50
		316.50

During the months of July, August, and September, the hospital was closed and under repair, and that at Macao was meanwhile opened, as shown by the Report of that hospital already published.

The patients that have been admitted during the term are 505; the aggregate since the opening of the institution is 6300. The following is a tabular statement of the numbers of each disease that have come under observation during the past term.

Diseases of the Eye.

Granulations	18
Ektropia	1
Entropia	46
Trichiasis	1
Lippitudo	15
Xeroma	1
Hordeolum	1
Excrescences of the lids	1
Quivering lids	1
Paralysis of muscles	1
Obstruction of nasal duct	3
Disease of caruncula lachrymalis	2
Opthalmia, Acute	21
— Chronic	84
— Purulent	3
— Scrofulous	2
Ophthalmitis	1
Pterygia	22
Acute inflammation of the cornea	1
Nebulæ	44
Ulceration of the cornea	2
Opacity of cornea	3
Leucoma	1
Staphyloma	20
Iritis, chronic	3
Synechia Anterior	5
— Posterior	5
Closed pupil	2
Choroiditis	1
Cataracts	44
Glaucoma	2
Muscæ volitantes	2
Myosis	3
Amaurosis	4
— Partial	2
Myopia	2
Day blindness	1
Night blindness	1
Fungus hæmatodes	1
Loss of one eye	22
Loss of both eyes	12

Diseases of the Ear.

Deafness	5
Otorrhea	1
Meatus auditorius wanting	1

Miscellaneous Diseases.

Inflammatory disorders:	
Rheumatism	6
Thrush	2
Abscesses	5
Arthritis	2
Fistulæ Mammæ	1
Fistula (in ano)	1
Ulcers (chiefly of lower extremities)	3
Ulceration of fauces	1
Inflammation of fauces	1
Constitutional diseases:	
Ascites	2
Anasarca	6
Opium mania	8
Scrofula	9
Diseases of the organs of Circulation:	
Palpitation of heart	1
Diseases of the organs of Respiration:	
Chronic Bronchitis	1
Diseases of Digestive organs:	
Diarrhea	2
Worms	4
Diseases of the Liver:	
Chronic Ind. and enlargement of Liver	1
Diseases of the Generative organs:	
Fistula Urethræ	1
Urinary calculi	1
Bubo	1
Diseases of the Nervous system:	
Paralysis	1
Cutuneous diseases:	
Tinea capitis	4
Scabies	3
Lichen circinatus	1
Various	4
Diseases of the Bones:	
Osteo-sarcoma	1
Disease of hip joint	2
Caries of femur	1
— of submaxillary	1

Preternatural and diseased growths		Hypertrophy of the arm	1
Horny excrescence on head	1	Atrophy of the arm - -	2
Polypi, nasal - - -	1	Injuries:	
Tumors, Sarcomatous -	2	Fracture of radius and ulna	1
— Cutaneous - -	11	Disease of chest from bursting of a gun - - -	1
Hydatid of breast -	1	Curvature of spine -	1
Scirrhus of breast - -	5	Excision of tongue -	1
Goitre - - - -	1	Injury from violent exercise	1

Case of Tinqua. (See the second quarterly report, case No. 1243.) Mortification of the right foot. Immediately after arriving from Macao, in the beginning of October, a message was received, stating that this old gentleman had a foot in an advanced stage of disease, and was anxious to have it examined without delay. He was greatly delighted when I called, and said he had desired to send for me to Macao, but was told that I could not leave hundreds for him a single individual. Mortification had already far advanced. The great toe, and the toe adjoining, had sloughed off, and the blueness extended up the ball of the foot and had involved two other toes. No regard had been paid to his bowels. *Ginseng* was their sheet anchor, and except a few similar drugs their only remedy. His pulse was on some days quite imperceptible below the bend of the elbow, particularly in the left arm. The nature of the disease was explained to him, that it was *inexpedient* to amputate the leg, but his only hope was in restoring the tone of the digestive organs, and rousing the system generally, with the desire, that a line of separation might be formed, if not at the metatarsal joints, at least at the ankle. Blue pill, with minute quantities of croton oil, was employed as an aperient, he being unwilling to take salts or castor oil. His native physician was allowed to continue his ginseng, &c., showing me his prescriptions daily. Tonics, port wine, tincture of gentian, and preparation of iron, were administered internally, and flaxseed and port wine poultices were applied to his foot. The old man sent his sedan chair morning and evening, and I as often attended the dressing of his foot. In one week the foot and general symptoms were decidedly improved, and the last day but one of my attendance, as I entered his apartment, he said with much animation, "You are my doctor," and repeated it several times. But the next day, through the interference as it afterwards appeared, of his female supernumeraries, he requested me to cease my visits for two days, during which he wished to do nothing to his foot. However, I called, desiring to see him

without prescribing, and with some hesitancy was admitted, when it appeared that his foot had been dressed by a native doctress, who had put on an indefinite quantity and variety of salves. The old man seemed dejected and scarcely spoke aloud. I saw him but once after this, and then in company with one of his oldest European friends, when it was plainly pointed out to him, that by the course he was pursuing, he was leaving the disease to itself, that the treatment was utterly futile, but that if he would resume that under which he had begun to amend, there was still hope for him. He seemed obliged for the call, and had he been as independent as when in health, no doubt he would have accepted the counsel that was overruled by his domestic cabinet. On the 20th November he died, and the usual obsequies were such as to comport with his rank and opulence while alive. Had leisure permitted, it would have been interesting to witness the ceremonies from time to time, and to obtain a full account of them; particularly as showing a coincidence between the obsequies of the Chinese, and the ἐνταφια of the ancient Greeks, who are said to have been accustomed to bury with their dead, horses, clothes, arms, also the gifts of friends, and whatever was dear to the deceased. Some days elapsed before calling at the house of the deceased. The numerous presents of friends were then pointed out, such as tablets with the most flattering eulogies, as well as servants, men and women; animals, as the swan, the crane, the peacock, goats, horses, &c., all of paper, intended to be sent by fire to serve the convenience and gratification of the deceased in the other world. The most striking thing was the pile of his official robes from his large full boots, to the button upon his cap, also of paper. And over the urn in which all were to be burnt, was his title, and the year when he received it, with a small scroll like parchment containing a facsimile of his official diploma, duly signed and sealed, so that on claiming, in that world to which he had gone, the rank he held in this, his credentials would be complete. This man had associated with foreigners for some forty years, and amassed an independent fortune. He was distinguished for his decision of character, and for his good sense upon all the ordinary affairs of life, and yet, this is his end; and these the hopes and prospects, at least in his friends' estimation, with which he has entered eternity!

No. 5707. Oct. 27th, 1838. Scirrhous breast. Lew Fuh, aged 50, of Seheä, a village in Pwanyu, had had a scirrhous affection of her right breast for six months. At the time of entering the hospital it was very large and hard. The integument over it was entirely

involved in the disease; it presented a singularly rough and red, warty surface, and there was a foul discharge. The whole was firmly adherent to the base. Axillary glands much enlarged and indurated. The patient was very corpulent. At times she experienced sharp shooting pains. Pulse very feeble but quick; tolerably good appetite. Little encouragement was given that it could be extirpated with success. She was permitted, however, to remain in the hospital in order to try the efficacy of pressure. Blue pill and extract of colocynth, combined with small quantities of opium, were prescribed, to be taken occasionally. Also two grains of extract of conium, three times daily, and one grain of extract of hyoscyamus at bedtime. Carrot poultices were applied by night, and firm pressure by day. Decided improvement was soon apparent, the breast diminished and became less fixed. On the 2d November the patient rubbed the breast with her garments and caused a hemorrhage of several ounces. The Chinese dresser applied a solution of alum which arrested the bleeding, but the patient complained of much pain for half an hour. On the 5th December, in removing the dressing, a still more copious hemorrhage was produced. The pulse was but sixty, and very feeble, on the 6th December, when the patient was furnished with the same medicines which she had been taking, and advised to go home for one week, continuing the bandaging and poultices.

She returned as directed, improved by the change of air; but on the 16th December, had a *spontaneous* hemorrhage of twelve or fifteen ounces, which left her very weak and pale; and it was obvious that a few more such drafts of blood would be fatal. It was then decided, if she should in any good degree rally, before a recurrence of the bleeding, to remove the breast, as the only chance of protracting her life. Accordingly, on the 22d December, the breast was extirpated. The husband was made acquainted with the critical condition of his wife, that a speedy fatal termination was probable if the disease was left to itself, but possibly the removal might be successful. He gave the usual indemnity.

The breast, and also the glands of the axilla, were removed with facility, and with much less apparent suffering, than another woman had experienced from the same operation immediately before. But on making the first incision, one of the gentlemen assisting exclaimed, "What have we here! this is not blood." The fluid from the veins appeared like bloody water. The wound was soon dressed, and the patient was placed comfortably in bed, and the same gentleman expressed it as his opinion that she would recover more rapidly than

the other. She continued comfortable, and three hours after the operation took some congee, and seemed to like it; but at 9 o'clock P. M., her respiration became labored, the pulse languid, and extremities cold. Warm brandy and water were given, hot water was applied to her feet and hands, and she was thus rendered more comfortable. On returning to the hospital, one hour after, the pulse was found feeble and breathing more difficult, but the other patient was heard, in a room beyond, vomiting, and, regarding her as most needing attention, this patient was left. In about fifteen minutes, the vomiting of the other having been checked, I returned to this patient, and found her already dead!

The corpse in a little time was removed to a retired room, where it remained till preparations could be made for its burial. The bereaved husband felt very sensibly his affliction. They had lived together in great harmony for nearly thirty years. He had already become care-worn with his most assiduous attentions to her day and night during her sickness; and so far from being dissatisfied, he often spoke of the trouble he was causing. After the customary mourning was over, he returned and repeated the expression of his sense of obligations.

No. 5721. Oct. 30th, 1838. Osteo-medullary sarcoma of the right wrist. Leäng Yen, aged 34, from the neighborhood of Hwate, 'the flower gardens.' In October 1837, the disease commenced, at the head of the radius, and it had gradually increased until it now measured one foot seven inches around the wrist, and about the same at its base. It had never been remarkably painful, neither had the discharge of blood been great. The patient's countenance was very sallow, and face and extremities generally œdematous, particularly on the right side. The monthly discharges were interrupted about the time the disease began. The patient had a morbid appetite, eating as much as in health. Pulse feeble and frequent; occasionally a few grains of blue pill and colocynth were administered, and opiates at night, with a view of improving her general health. Several medical gentlemen saw the patient, and among them Dr. Guilbert of the French frigate L'Artemise. All were agreed that it was advisable to amputate the arm, without delay. Though the patient did not understand what was spoken, she learned or surmised, from a gesture inadvertently made, that amputation was proposed, and with great determination subsequently remarked to another, that she would sooner die than submit to the operation. In a few days the state of the case was explained to her, that in the opinion of several me-

dical men she could not live long unless the arm was removed, that the operation would not be extremely painful, and that it was her only chance for protracting life. She urged her helplessness without her right hand, but admitted it was better that one limb should be sacrificed, than the whole body. However, in a few days, she resolved to go home. After some twenty days she returned, manifestly improved in her health from the medicine she had taken, though the fungus had increased. The operation was again proposed to her and her husband. Each consented, but as it was an extraordinary affair he wished first to consult her relations. He did so, and wrote back that they confided entirely in my judgment, but ill health prevented his return.

The patient still consented; the 5th December was fixed upon for the operation, and on the previous evening everything was in readiness; but the next morning when visited, she, with a toss of her head, emphatically exclaimed, "No cutting! no cutting!" and holding up two fingers she added, "give 200 dollars and you may." This patient is an exception to all that have ever yet visited the hospital. She quite misunderstood the kindness that had been shown her. Food, and a female servant to attend constantly upon her, had been provided; and — when, hearing that her husband's health would not permit him to return to see the operation, she expressed a fear that if he was absent, and she should not perfectly recover, he might decline supporting her—she was assured that if he deserted her, she should be provided for. It seemed at this time that she thought me anxious to mutilate her, and that I would give her price to do it. This, however, she subsequently disclaimed, and said that it had been suggested to her by another, that if she could obtain this sum, it would make her independent of her husband for support. In a few days the man came, and begged my forgiveness, and observed that it was not the Chinese custom to expect the physician to pay for healing his patient. She also seemed ashamed for her ingratitude; and both desired that the arm should be amputated, and gave the usual indemnity, which was the more necessary as the patient had by long delay become very feeble. She was just able to be lifted from her bed to the table. A medical gentleman who saw her on Monday, learning that it was proposed to amputate the arm on Wednesday, expressed his opinion, that she would not live to see the day. It was noticeable a few days before this, that the pulse at the bend of the right arm was only 90, while it was 112 in the wrist of the other; but the momentum was proportionably greater in the right arm. On the 12th

December, during the time of the attempted execution of an opium dealer, and the consequent riot, in the front of the factories, all was quiet at the hospital, and the operation was performed. The arm was removed by the flap operation, four inches above the elbow. An opiate was administered half an hour before the time for operation, also five grains of blue pill, and ten of ext. of rhubarb. The patient after her decision was fully formed contemned the idea of pain, and at the moment of sawing the bone inquired when that part of the process would take place. She had a comfortable night following, and the bowels were moved in the morning, her pulse being 114, and rather feeble. Her appetite soon became strong, and on the 15th was indulged quite to the jeopardy of her health, when, being called to her, the abdomen was found much distended, the pulse accelerated, skin hot, and respiration very difficult. An ounce of castor oil was immediately administered. The next morning she was again comfortable. On the 16th, the arm was dressed, and the lips of the wound had united to a considerable extent by first intention. On the 17th about noon I found her with a bowl of oily sausages, which she was devouring even without rice. When told not to eat them, she was much displeased, and quite lost her temper. For a few days she had diarrhea, which yielded to the effects of opium, hydrargyrum cum cretâ, and castor oil. On the 14th day after the operation the ligature came away, the wound being healed except at the point of the ligature. From the moment the arm was removed, the patient began to be convalescent, and she declared, she was more comfortable the night after the operation than on that preceding.

The examination of the forearm evinced the propriety of the amputation above the elbow. The disease evidently commenced in the marrow of the radius and near its head, and then involved the bones and soft parts in the common disease. The radius and ulna were diseased as far as the elbow, the marrow having assumed a brownish hue. The tumor was surrounded by a plate of bone the thickness of the pericranium, which being sawed through exposed a mass of matter of the consistency of brain. There were a few appertures at which this medullary substance had protruded and expanded itself like a mushroom.

About the 10th January, the patient was told that she might go home whenever she pleased, but she preferred remaining still longer where everything was provided for her.

On the 19th January, the husband having returned for her, she was discharged in excellent spirits, and both were very thankful.

The action of the liver had been excited, her skin had become soft and natural, and the prospect is that she may live for years, and enjoy good health. The opportunity was improved in impressing upon them their obligations to the living God, and author of all their mercies.

No. 5723. Oct. 30th, 1838. Bite of a serpent. Leäng Lun, aged 51, of Shuntih, is a snake catcher by profession. On the 22d September, he was bitten by a venomous serpent, the woo-juh shay or black-flesh snake. It was now the thirty-ninth day after receiving the wound. From long familiarity with the snaky tribe, he had become too incautious, and grasped the serpent, with his hand at such a distance from the head as permitted it to seize the back of the hand. Immediately, the hand became swollen, and his sufferings were very great. He was unable to give any satisfactory account of the treatment adopted. He said, however, that every remedy had been employed with little success. The constitution had recovered in a measure from the shock, but the hand was much swollen, the fingers were large, stiff, and cold, the integuments of the back of the hand were destroyed, the tendons were exposed, and the general health was suffering.

Blue pill, ext. of colocynth, and glauber's salts, were given from time to time, and when the pain was excessive opium in pill. Emollient poultices, and leeches were repeatedly applied, and the hand elevated. Also at the suggestion of Dr. Guilbert of the Artemise, much benefit was derived from keeping the wound covered, when the poultice was not on, by a pledget of soft lint filled with the mucilage of linseed. Though that gentleman apprehended the ultimate loss of the fingers, he may be happy to learn, that the whole hand has been preserved, the wound has healed, and the patient, having abandoned his old pursuit, has become a chair-bearer, and enjoys the use of his hand, though the wound ulcerates occasionally.

No. 5770. Cancer. Yöke, aged 45, of Shaouking had a scirrhus affection of her left breast that commenced in May last. At first it was not larger than a betel nut, but now it involved the whole breast, and the glands of the axilla and neck. The shoulder and arm were also much swollen. The integument of the breast was discolored and uneven, resembling on a large scale the pits of small pox, and the whole mass was very hard and painful. The pulse being 112, tongue natural, bowels free, and appetite good.

An unfavorable prognosis of course was given her, but she was permitted to remain a few days that she might see if her case could be palliated. Five grains of blue pill, and as many of colocynth

were ordered for her, and two grains of the extract of conium maculatum three times daily and one of hyosciamus at bed-time. A lotion of creosote was applied to the breast, accompanied with pressure, the integument at points was soon destroyed, and a discharge excited. With the view of cleansing it, the carrot poultice was occasionally applied at night. On the 19th November, discontinued the conium, &c., and began with iodine, six drops only of the tincture three times daily in a wine glass of sweetened water, and an ounce of salts to be taken in the morning. No material change till Nov. 21st, when violent inflammation took place in the swollen arm. Pulse was 120, an ounce of castor oil was administered immediately, and ten drops of antimonial wine every hour, camomile tea ad libitum and a spirit lotion applied to the arm. At 8 o'clock P. M. the patient was better. At bed-time a full dose of calomel and jalap was given. Nov. 22d. The bowels were moved during the night, and early in the morning it was reported that she was better, and had eaten a bowl of congee; at a quarter before 11 A. M. her servant having gone below to prepare some tea for her, returned soon after and found her dead!

No. 5806. Fungus haematodes of the eye. Ho Mungmei, aged 76, a farmer of Tungkwan, had a fungus of the left eye, which began ten years since. It was of a circular form, about three and a half inches in diameter, and not broken. The patient was advised not to have anything done to it, except, as it was becoming more and more inflamed, to apply a lotion of the nitrate of potassa and occasionally to take a gentle aperient.

No. 5895. Fistulous breast. Chow Heä of Tsangching, aged 33, a boat-woman, presented her husband with three daughters at one birth, but being poor sent them all to the foundling hospital. Her breasts were neglected and became fistulous, the right mamma was perforated in many places when she came to the hospital, and the discharge of milk and pus was copious. With attention to her general health, and frequent injections of the solution of nitrate of silver or sulphate of copper, and with gentle pressure, the sinuses healed up, and the breast was well again in about four weeks. Had she not so far lost the affections of a mother as to give up the whole trio of daughters, and had she retained but one of them, she probably would have escaped the suffering that she thus brought upon herself.

No. 5935. Hydatid of the breast. Tang Heaou is a maiden lady of Nanhae, in this province, aged 50. She first applied for the treatment of a chronic affection of the eyes, but becoming acquainted

with others in the hospital who were under treatment for diseases of the breast, she at length overcame her diffidence, and disclosed the real object of her coming to Canton. Nothing very peculiar in the character of the disease, entitles her case to notice. A circumstance occurred, however, showing some of the fruits of the early propagators of the gospel in China, and renders the case an interesting one. The mammary glands of both sides were very small, the hydatid appeared much like a sarcomatous tumor occupying the place of the left breast, globular in form and about two or three inches in diameter. On the 19th December the operation was performed. Upon making the incisions, a quantity of gelatinous matter of various colors, white, yellow, and purple, and of firm consistency, escaped. The cist was readily removed and the wound healed kindly and with great rapidity. On the first incision the patient exclaimed, "Jesus save me! Jesus save me!" and repeated the same words many times. Nothing could have been more unexpected. The difference of the deportment of this woman from other Chinese was very noticeable. She appeard sincere in her attachment to the Christian religion, and said several hundred in her neighborhood are of the same faith, and that it was 200 years since they had been in possession of their knowledge of the Savior. She repeatedly inquired for books, and for images of the Savior, and of the 'holy mother.'

No. 5874. Nov. 17th, 1838. Cancer of the breast. Soo He, 42 years old, of Pwanyu, a very robust and corpulent woman, had a cancerous disease of the breast, that began six months previously to her coming to the hospital. The breast was very large, red, and hard, and the glands of the armpit were also affected. The pain at times was very great. She was not encouraged at this time to expect that it could be removed, but was told that she might remain in the hospital a few days, and attempts should be made to allay the inflammation and retard the rapid progress of the disease. She was put upon a spare diet, and repeated purges and leeching were employed. At length an abscess formed, and as it broke and discharged, the inflammation subsided and the whole mass of disease became more moveable, so that it seemed practicable to remove it all with the knife, which the patient was very desirous to have done.

December 22d, the same day that Lew Fuh was operated upon, her breast was removed. That morning the patient awoke in fine glee, and having made her toilet and painted her face, she placed a chair, laid out a mat, and requested 'the doctor' to sit down, that she might *kow tow*, that is bow her head to the floor. It was sad to think how

insensible she was to the suffering before her. However, her courage only failed with the loss of blood and strength. The operation was unusually severe. On account of the corpulency of the patient, the previous inflammation, and subsequent ulceration, the tumor was not well defined The extent of the incisions were of great extent from the axilla to the lower part of the breast, and very *deep* through the adipose substance. A cluster of inflamed glands of the armpit were also removed, and one of considerable size. The loss of blood was copious, and several arteries required ligature. After being dressed and laid in bed, she rejected the too hearty breakfast she had eaten, and for some hours complained of pain in her arm, but not in the wound. At 6 P. M. she became composed and grateful, and was lavish of her encomiums. "While the doctor is here, I have no fear. Had I not met with him, my disease must have proved fatal. *Sen sang ta tan*, the doctor has much gall, i. e. great courage, to have undertaken the operation!"

At 10 P. M. vomiting recurred, pulse 120; gave two drops of creosote in pill. In a short time she voided a worm (lumbricus) from the mouth, after which she became more easy, but for 48 hours slept but little. Opium in any form did not agree with her. December 24th. Dressed the wound in the morning and removed all the sutures; gave her twenty drops of laudanum, which produced vertigo, so that the female servant became much alarmed, and, on my entering the room, was engaged in pinching the patient's nose and violently rubbing the temples with green ginger, which she had first masticated. She was told that it was the effect of the medicine, and she would soon be better. At 9 P. M. her pulse was 110, an even, easy pulse, with no great heat of skin, and rather moist. The patient constantly groaned but more especially when she was spoken to. In a few days she began to amend, healthy granulations sprung up, and large quantities of adipose substance and fascia came away. On the 21st January, she was discharged perfectly well, in excellent spirits and very thankful. She is naturally a woman of much nerve, great presence of mind, and decision of character.

It has been mentioned that this operation was performed the same afternoon that Lew Fuh's breast was removed. The two patients were in separate wards, and when the latter died, precautions were taken to conceal from the former the fact, lest she should be too much alarmed for herself; but a little girl indiscreetly, notwithstanding strict injunctions, informed her of the event. She, perceiving the dissatisfaction that had been occasioned by the child's indiscretion,

in place of showing any alarm, said, "It is of no consequence, I am aware of the difference in our cases; she has been past recovery for some days; she was older than myself, and upon the operation table she was not sensible to pain; to feel pain (in such circumstances) is better; our symptoms are not alike, and I am no way alarmed." As her breast was dressed one day she remarked that the goddess of mercy, whom she consulted, told her she should recover in the foreigner's hands, and that the winter season was also favorable. She was told it was the *living God* of mercy to whom she was indebted, and not to any idol. She rejoined with much emphasis, "Kwanyin haou," the *goddess of mercy is good*, and repeated it. That her recovery under these circumstances should confirm her faith in the idol is not surprising, though it is painful that the gratitude due to God should thus be lavished upon imaginary deities. Subsequently to her return home, which was on the 12th January, she returned in blooming health and vigor, and made the hall of the institution resound with her expressions of gratitude. She also brought a present of fruits and other trifles. She remarked that for several days her house was thronged by visitors from her village to see what had been done for her. She left an invitation to come and dine at her house, which is about four miles distant.

No. 5943. Dec. 23d. Excision of the tongue. Tsung Kin, aged 22, of Haenan, a fruiterer. This young man had been sick of pulmonary consumption for more than a year. Some altercation taking place between him and his parent one day, the latter said, "it is better that you should die," which so irritated the son that he expressed himself harshly; and subsequently reflecting upon his undutiful conduct, he was much chagrined, and as a self-punishment cut completely off half an inch of the end of his tongue! They represented the hemorrhage as being very copious, but this was arrested by a styptic of a native physician, which was of a highly astringent nature. Some of the same was afterwards obtained, but its composition is a secret, and the property of the man who sells it. It somewhat resembles course yellow snuff, adhered firmly to the wound and formed a strong coagulum with the blood, and sufficient was added to supply the place of the piece of tongue lost. It was six and thirty hours after the event when I was first called to this patient, the tongue was of its natural shape, tipped with black. The patient and friends were much alarmed at this time, but they were assured nothing was to be apprehended from the wound of the tongue, but the original disease was of an aggravated character. The next day

the styptic came away, a solution of the nitras argenti having been used a few times. The wound appeared healthy, but the other symptoms increased in severity, and in about one week the patient died. Two days after, his brother returned and requested the piece of tongue (which had been preserved in spirit), that it might be buried with the body, urging that for a person to be *minus* one member was very bad.

No. 5985. Horn upon the crown of the head. Chow Keätseuen, aged 31, a florist, of Shuntih, had a horn upon his head just to the right of the "bump of veneration." The patient stated, that some years since he had an encysted tumor upon his head, the integument of which was destroyed by escharotics and the fluid escaped. The germ of the horn was thus exposed. Its growth had been gradual. Sometime previous to coming to the hospital half an inch or more had been cut off. At this time the remaining truncated cone was a full inch high and two inches in circumference, at the base. It was of a yellow white color, and of the usual hardness of horn. It was attached wholly to the integument of the scalp, and gave great pain if pulled. Dec. 19th it was removed. Two elliptical incisions were made so as to take out the whole of the integument in which it originated. This was preternaturally soft, and the veins and arteries were unusually large and numerous. The wound was brought completely together by sutures and adhesive straps, and in about one week it was quite well.

No. 6071. Dec. 14th. Tumor pendulous from the upper lip. Kwŏ Pe, aged 27, of Shuntih. Seven years since, this amiable young woman found a tumor commencing on the right side of the upper lip. It had now attained the size of her fist, and hung pendulous, reaching below the chin, and carrying the under lip to the left side; it not only greatly disfigured her, but impeded her speech, and required to be supported when she ate. Dec. 19th the tumor was removed by the hare lip operation, two arteries of considerable size were divided; one needle was introduced, and two or three sutures. A sufficiency of the upper lip was preserved to bring the point of union to the angle of the mouth, so that when united there seemed to have been but one incision from that point, straight to the outer edge of the nose. Dec. 22d. The third day from the operation, the first time of dressing, the needle was removed. The wound had nearly healed by first intention, and on the 5th, only a piece of sticking plaster was required. In a few days more she was discharged perfectly well, and her natural features nearly restored. She showed her gratitude and respect by *not kow-towing*, knowing that it was offensive.

No. 6100. Dec. 24th, 1838. Constipation and nephritis. Lew, magistrate of Nanhae, which comprises half the city of Canton, and the district lying west and northwest of it. He is commonly called simply the Nanhae. This morning Howqua, the senior hong merchant, sent a request that I would call at his house to see the Nanhae, who was desirous of consulting me professionally. At 2 o'clock P. M. a messenger was sent to announce the gentleman's arrival. On entering the room where he was, he rose with great deliberation and saluting me, in a common complimentary expression, said, that "he had long been looking up to me."

The account which he gave of himself, and of the treatment which had been adopted, was as follows:

"That his illness commenced on the 10th of August last, at which time he suffered much from bodily heat and perspiration; but had no chills. In the course of a few days his spirits failed. For a couple of days at this time he was much troubled with eructations. It was not till after ten days that his bowels were opened,—when he obtained some relief. Another period of seven or eight days then elapsed, before his bowels were again opened; after which his feverish feelings left him, and he was able to take some food with comfort. He was, however, greatly troubled with phlegm, and cough at night. His mouth was dry, but without much thirst.

"On the 29th of Aug. he began to move about a little. The physicians said that his pulse was good, but the blood and aeration were deficient, and directed him to take astringent medicines, as Corean ginseng, &c., &c.

"After taking prescriptions of this kind ten or twelve times, he was troubled with feebleness of the thighs and legs, and on this account took in addition 'tiger's bones' and hartshorn.

"At the end of September, he began to go out, and to attend to his official duties, and from this time forward he had to be out every day. About the middle of October he became sensible of great susceptibility to fatigue in his limbs and body, demanding frequent rest in a reclining posture. To this succeeded a sense of heaviness about the sacrum, as also pains between the ribs and in the abdomen; constipation followed for a period of upwards of 20 days! Some fragrant powders were administered; and he then found these ailments somewhat abated, namely, the heaviness and pain, and the constipation. But he never felt the loins altogether easy. At the same time, however, there was pain neither in the sinews nor in the bones. After the long constipation had been overcome, his bowels continued to be opened once in about ten days."

Such were the symptoms and progress of his disease for more than 100 days, previous to his applying to me. At this time he complained most of pain and stiffness of the back, disabling him from performing the usual ceremonies of bowing and kneeling, as is required in his official station. There were also occasional pains in the illiac regions. His pulse was 96. His tongue was coated, his eyes turgid, and his appetite indifferent. There had been inflammation of the kidnies, and at this time the purulent deposition in his urine was very abundant.

An aperient of blue pill and colocynth was ordered immediately, and the next day, the following:

R. Pill. Hydragari. c. cretâ	gr. xl.
Gum. alo. soc.	gr. vjii.
Ant. tart.	gr. ji.

Fiat massa, in pillulas duodecem dividenda, S. One to be taken every night.

R. Pulv. uvae. ursi.	oz ss.
Pulv. Doveri.	gr. xlvjii.

Fiat pulvis, in chartulas duodecem dividendus. One to be taken thrice daily in a cup of tea.

A small quantity of strong mercurial ointment was to be applied over the liver with friction every morning, and a large plaster, (emplast. ferri. oxidi. rubri.) was applied to the lumbar region, and worn daily. One ounce of castor oil was to be taken every other day, if the bowels were not opened without it. Strict attention was to be paid to his diet and regimen. He was allowed to eat mutton, poultry, and wild game, rarely cooked and in moderate quantities; also ripe fruits, as apples and pears cooked, and dates and grapes, avoiding oily and salt provisions. Spices, as cinnamon, nutmegs, and astringent articles generally, were prohibited. He was requested to take exercise in the open air daily.

During the interim of his visits, he sent written reports of himself, by which his immediate and rapid amendment was shown. This treatment was continued till the 31st Dec., when the Nanhae made his second visit, and expressed himself much obliged for the relief he had already experienced. At this time the uvae ursi was omitted: a free use of mucilage of gum Arabic, with fifteen drops tincture of digitalis, and five of balsam copaiba thrice a day, were substituted. In fourteen days the urine became nearly natural.

In a week from the previous date, he made his third and last visit, accompanied by Hingan, the military officer of Kwangse already allud-

ed to A remarkable improvement was apparent at first glance. The use of his limbs was much easier The lively expression of his countenance, and the sparkling of his eyes, strikingly contrasted with the downcast look and vacant eye noticed at his first visit; and he did not fail to express, both in words and actions, his sense of obligation. Essentially the same treatment was continued another week, though from this time the Nanhae seemed to consider himself *convalescent.*—Presently inquiries were privately made, as to what present would be most acceptable. It was stated most explicitly that none was desired, that it was a sufficient reward to know, that his health was restored. Official gentlemen often alluded to the recovery of their friend Lew, otherwise I did not hear more of him till the approach of the Chinese new year, when, notwithstanding the wish expressed to the contrary, his present was sent. It consisted of a brace of wethers; two boxes of tea; two sets of porcelain cups and saucers, such as are used in this country; and two pieces of silk: also ten Spanish dollars for the young men in the hospital. The *money* was returned. Similar presents of silk and porcelain were sent to the gentlemen who had kindly acted as interpreters, and who had translated the prescriptions and correspondence with the Nanhae, who does not speak the dialect of this province. It is due to one of these gentlemen to mention, that it was he who suggested to this officer, whom he met at the city gate, the idea of seeking foreign aid.

A supply of medicines, with directions for occasional use were sent him through Howqua, with a note acknowledging his presents, and stating that they were accepted only as an expression of his sentiments, and that *remuneration* was not desired: also conveying to him the fact that the object of the institution is strictly benevolent.

The erroneous deductions that have been made, here and elsewhere, from the small number of opium patients, deserve correction. The institution is ostensibly for the cure of *ophthalmic diseases;* all other affections are exceptions. Of more than 6000 patients but about half a dozen cases of fevers are reported; yet Canton and its vicinity enjoy no peculiar exemption from this class of diseases. So of all diseases — excepting those of the eye, and others strictly surgical — very few of them are ever noticed in the institution. It is evident, therefore, that the *ophthalmic* hospital affords no criteria, by which we can ascertain the number of opium smokers, who are suffering from that habit. Besides the specific character of the hospital, it should be known, that comparatively few of the victims to the opium mania have moral resolution remaining sufficient

to attempt an emancipation from its most deplorable effects. Personal observation has furnished abundant evidence of the appalling extent of the evil. Repeated instances have occurred in which officers have assured me they have been adicted to the vice, some 20 and others 30 years and more, and though they would give large sums of money never to have formed the habit, they despair of recovering from it. To say that tens of thousands in this city and vicinity, including women as well as men, use the drug, would, it is believed, be a moderate estimate. In some other districts and provinces the number is said to be still greater than in Canton.

Art. III. *Intercourse with Japan: notices of visits to that country by the Brothers, captain Peter Gordon; the Eclipse; and the Cyprus.*

As supplementary to our former article on English Intercourse with Japan (page 127), we bring to the notice of our readers three attempts made to communicate with that country, the latter of which, although too meagre to be of much use, possesses some interest in connection with the recent visit of the Morrison. In that article, (page 221,) we adverted to captain Gordon's stopping near Yédo; we now give his own account, extracted from the Indo-Chinese Gleaner. From one or two letters of his to Dr. Milne, published in the Gleaner, he appears to have entertained high hopes of the possibility of a foreigner being allowed to land and stay in the country long enough to learn the language, before he should be sent home; but from Golownin's unlucky experiment, and what we can learn of the police of the Japanese government, such an undertaking would be futile and hazardous, whether attempted, as he suggests, either on the island of Yesso, or at the Lewchew group. This cluster is a dependency of the principality of Satzumá, with whose inhabitants alone the trade is carried on in both Japanese and Lewchewan junks, the Japanese vessels from other principalities being jealously excluded Captain Gordon thus commences his narrative:

"On the 17th June, 1818, we stood into the bay of Yédo, and having joined with some junks which were apparently bound to the

same course as ourselves, were at sunset close in with the land, without having been recognised as a stranger; a circumstance which gave me much pleasure as it was my wish to push directly for the capital, and I hoped, moreover, to be at the gate of the seogun's palace by daylight, but falling calm in the night, the vessel drifted near a rock, and we were obliged to anchor. At daylight we were visited by many boats which came from several towns and villages about two miles off; and in the course of the morning many officers of government came on board, among whom were two of higher rank than the others, to whom great respect was paid by their attendants. I made known to this party my wish to proceed to Yédo, and acquainted them that the object of my visit was to obtain permission to return with a cargo for sale. As the wind and tide were against us, they advised us to remove the vessel into a neighboring bay for shelter, and offered a pilot and two boats to assist, which I readily accepted, as I knew that we must await an answer from the court, about sixty miles distant.* I was requested to allow the arms and ammunition to be landed, and subsequently to unship the rudder and send it ashore, with both of which I complied, knowing it was customary at Nagasaki; but I declined dismantling the vessel on account of the loss of time it would occasion; the spare sails were, however, landed. The vessel was soon after encircled by twenty small boats, fastened to each other, at the distance of a few yards from us; and beyond this cordon lay about sixty larger boats and gun-boats, besides two or three junks, each equaling our own vessel in size, and mounting several small guns. Our floating guard often amounted to a thousand men, and it was never less than half that number; it was incredible how good a lookout they kept, and how narrowly all our actions were watched; they noted every transaction, and made drawings of all the objects which attracted notice.

"At first, our visitors were inconveniently numerous, and came on board continually, but after the first day, the guard prohibited all strangers from approaching us; the shore was daily crowded with spectators, however, a very great majority of whom were females. On the fourth day of our stay in the bay, I was gratified by a visit from two interpreters, one of whom was a perfect master of the Dutch language, and the other was partially acquainted with the Russian. They could also both speak a little English, but all our communica-

* We suppose the place whither captain Gordon removed his brig was the bay of Shimoda in the principality of Izu, on the western side of the entrance to the large estuary going up to the bay of Yédo.

tion was carried on in Dutch; and through this medium I was enabled to explain my motives for coming to Japan more fully than I had before been able to do, and to give an account of the vessel and crew. Captain Golownin's name being mentioned, they inquired very particularly if he was at Ochotsk. They also asked if the Dutch and English nations were at peace, and receiving an affirmative answer, the interpreter added, that he understood there had been peace throughout Europe during two years. When I remarked, that I hoped permission would be granted for the vessel to return the next year, they replied that the laws of Japan were very hard, and that a similar request made thrice by Russia had been as often negatived. On taking leave they said, that if I would allow them they would do themselves the pleasure of calling on board daily during our stay; to which I said, nothing could gratify me more than their doing so.

"The following day, about noon, we observed the arrival of a *norimor* at the governor's house, and imagined it contained an important personage from the respect shown to it in passing. At 2 o'clock, the interpreters favored us with a second visit, and inquired the place of birth of each person on board; they were particularly minute in their inquiries respecting my own family and its several members. On producing some vaccine scales, I was happy to find that the people of Japan were aware of the cow-pox, the advantages attending it having been made known by captain Golownin, and its introduction was ardently desired. Nothing, however, could be done concerning a trial of the vaccine without advice from their superiors. Observing that one person was desirous of having a few grains of our paddy for the purpose of planting it, I brought forward a variety of garden seeds, and requested his acceptance of them; but they refused them, adding that the laws of Japan were so strict regarding intercourse with foreigners, that if we did not obtain permission to trade, they would not be allowed to accept of any thing from us. While on board, I took another opportunity of saying to them, that even if we were refused permission to return, I hoped we could leave the vaccine matter with them, together with the sheep, pigs, goats, and seeds, all of which had been taken on board for the express purpose of being left wherever they might be of use; I also said, it would afford me pleasure to leave with them newspapers and other publications relating to the political state of Europe, as well as a few maps and books on geography, seeing they were particularly anxious to acquire information on these subjects, and moreover were able to understand English books by the aid of the Dutch-English dictionary which was always brought on board with them.

"Our visitors asked the name of the king of Holland, as well as that of the family to which he belonged; in answer, I informed them that he was formerly prince of Orange, and had returned home after a residence of about twenty years in England. His age and that of his son were asked, which led to the mention of the marriage of the latter with a sister of the emperor of Russia. The name of the king of France, and the present abode of Napoleon were inquired for, and if the English still kept possession of the Cape of Good Hope and of Java. I told them that we did not now own the island; and they wished to know if such had not been the case; to which I replied, that we had occupied it and all the other Dutch settlements, while the French overran Holland, but had restored them when the Dutch regained their independence. Reference having been made to the return of Napoleon, and to the battle of Waterloo, our visitors were much interested in the account of that engagement, and an enumeration of the different states who were there combined against France. The interpreters remarked, that they had heard of the appointment of captain Golownin to be governor of Ochotsk this year, and wished to know if their information was correct: from the desire exhibited to ascertain this point, I am inclined to think the Japanese rather dread the neighborhood of one so intimately acquainted with their northern possessions, and natural character and resources. On entering the cabin, the interpreter asked if I had a barrometer; I had not one on board to show him, but exhibited the instruments I had, and found them well acquainted with their names and uses: they observed that instruments were made much better in London than elsewhere.

"The next morning a supply of fresh water was brought alongside for the purpose of filling up our water-casks, which I looked upon as an omen of our approaching departure. The casks had been guaged previously to this, and I imagined the Japanese now wished to ascertain more correctly the number of days we had been at sea, particularly as the number of buckets handed on board was counted; had it not been for this consideration I would have declined the water, wishing it to be most clearly understood that my only object in visiting Japan was to obtain permission to trade. The persons who accompanied the water were more talkative than usual. They showed me a string of beads used like the rosary as a help to devotion; and read the Chinese characters on a tea-chest: they told me the Japanese names of many articles, and spoke much of the manufactures of London, which place they seemed to consider as the seat of the arts.

"About noon, the interpreters repaired on board, and after the usual compliments, produced some papers, and said in an official manner: 'You have applied for permission to trade to Japan; we are desired by the governor of this place to inform you that this permission cannot be granted, as the laws of Japan interdict all foreign intercourse, with the exception of that which exists already at Nagasaki, with the Dutch and Chinese; and that the governor consequently desires you to sail with the first fair wind.' After a little desultory conversation, they remarked by way of explanation from another paper, and in a demi-official manner, that in August, 1803, an American ship had arrived at Nagasaki,* and in the following November, an English ship from Calcutta had visited the same port, with views similar to our own; also that in 1806, the Russian embassy [under Resanoff] had been at Nagasaki, since which time another ship of the same nation had visited that port; a third Russian vessel had also applied at Matsumai in 1813, all of which had been dismissed, and we too could not be admitted; therefore it was 'better not to return as we could get nothing by it.' The bluntness of this caution would have displeased me, if I supposed they were aware it bore a threatening import, but as it was it only excited a smile. An offer was made of boats to tow us out of the bay when ready for sea; and I was asked what flag I would hoist as a signal when ready. Having no other at hand than the ensign and jack, which I did not

* We accidentally came across what perhaps may be another notice of this visit, in the 16th vol. of the Quarterly Review, page 71, in a review of the Life of Archibald Campbell, a sailor on board the ship Eclipse of Boston;—we say 'perhaps' because there is a discrepancy between the dates in the review and captain Gordon. We give the account as we find it, not being aware that a full narrative of the voyage has ever been published. "On the 16th June they entered the bay of Nagasaki, under Russian colors, and were towed to the anchorage by an immense number of boats. A Dutchman came on board and advised them to haul down the colors, as the Japanese were much displeased with Russia; and it was thought prudent to keep the Russian supercargo out of sight. The American produced his trading articles, but the Japanese told him they wanted nothing from him; and desired to know what had brought him there? He replied, want of water and fresh provisions; and to prove that this was the case, he ordered several butts to be started, and brought empty on deck! The next day a plentiful supply arrived of fish, hogs, and vegetables, and boats filled with water in large tubs, which the captain emptied on deck, 'stopping the scuppers, and allowing it to run off at night. For these supplies, thus fraudulently obtained, and wantonly wasted, he knew the Japanese would ask no payment. On the third day, when O'Kean found that nothing was to be gained in the way of trade, he got under way; the ship was towed out of the bay by nearly a hundred boats; and, on parting, the Japanese cheered them, waving their hats and hands—but, as they stood along the coast, the inhabitants made signs as if to invite them to land:—the editor thinks, and we agree with him, that Campbell is here mistaken, and that these indication were meant to repel them, as captain Laris was, with 'Core core cocori ware,'—'Get along, you falsehearted fellows!'"

like to display, surrounded and guarded as we were, I said I would hoist a boat's sail instead of a flag; this appearing strange to them, they asked why I would not hoist the flag, to which I merely replied that I could not as we were then situated. The name of the governor of Ochotsk was again asked; and so suspicious did the Japanese appear to be of the intention of Russia respecting their detention of captain Golownin, that were I to assign any specific cause for not being allowed to trade, independent of the national policy, it would be the wish on the part of the government not to give umbrage to Russia by conceding to others a favor which had been denied to them; indeed this was assigned as the true cause of our dismissal in a manner almost official. Expressing a hope that I would be allowed to leave some trifling remembrance with the interpreters, they answered that the laws of the empire were so strict that they could not receive anything whatever.

"In the afternoon our arms, ammunition, rudder, &c., were returned on board; and the following morning, having made the signal agreed upon, we were towed out of the bay by about thirty boats. As none of the gun-boats weighed, I hoisted the colors for the first time as soon as clear of the bay, and, when fairly out, dismissed the tow-boats, and our friends who had accompanied them, with three cheers. While leaving, the shore was not only thronged with spectator, but many hundreds came by water from the neighboring coasts, to gratify their curiosity by a sight of the strange vessel. We were scarcely quitted by the tow-boats when some of these persons approached, and at length accepted an invitation to come on board, which they did in such multitudes that the deck was thronged to excess, and I was glad to see a guard-boat pull toward us for the purpose of dispersing the crowd. As soon as the the people recognized the boat they fled in every direction, but many of them quickly returned: and when we pointed out a guard-boat afterwards, some would merely laugh and say, they did not care for them, whilst others would quit and give us to understand that they were afraid of being destroyed. In the course of that and the following day, there were not less than two thousand persons on board, all of whom were eager to barter for trifles. I had the pleasure of obtaining, amongst other things, some little books and other specimens of the language; and distributed two copies of the Chinese New Testament, together with some Chinese tracts. If inclined to set any value on ideas which can be formed concerning the hearts of men, especially of men accustomed to disguise their feelings as we are informed the Japanese

are, I would confidently say that our dismissal was regretted by all; this opinion does not arise so much from anything which has been said, as from a remembrance of the eager satisfaction with which everybody used to examine the several articles of my dress, particularly such as were of a fine quality, and the desire very generally expressed of purchasing similar articles on our return."

The next vessel on our list was an English colonial brig, called the Cyprus, which sailed from England in August 1829, for New South Wales, with thirty-two convicts on board, and a military guard, commanded by lieutenant Carew in the English navy. While the captain and some of the passengers and crew were ashore at Research bay in New Holland, the convicts rose upon the crew, and took possession of the vessel, which they carried to New Zealand, and there landed the soldiers, passengers, and such of the convicts as desired to be put ashore. The remainder, eighteen in number, sailed from thence to the Sandwich Islands, where nine more were left, and the other nine started for Japan. They were fired upon by the Japanese and proceeded on to Canton, but at the "Ten Thousand Islands," four of the mutineers quitted her; and when off Formosa, she sunk in consequence of making water, owing to the injury she had sustained from being fired upon by the Japanese, and the five remaining men reached Canton in the long-boat. They were here examined by the Select Committee, in consequence of their extraordinary relations, and sent to England in one of the Company's ships, consigned to the care of the Admiralty Board, by whom they were tried and convicted. This is all we know of the visit of the Cyprus, which is taken from the United Service Journal for Nov. 1830, and, although bearing suspicious marks, and resting only upon the statements of mutineers and convicts, is still worthy of notice. The unexplained part of the story is that we do not know of any group in that region called the Ten Thousand Islands. We wish, however, they had told us where they were fired upon; for when the Morrison was in the bay of Kagosima, the Japanese on board of her were told, that, two or three years before, a vessel had touched at Tanega I. lying off the mouth of the bay, from which foreigners had debarked, and violently carried off some cattle; and that these foreigners had been carried to Nagasaki; the people on the mainland, too, supposed the Morrison to be that vessel returned. These may, from first to last, be idle stories; but some unknown transactions, it appears to us, of a flagrant nature, must have taken place on that coast, to have caused the Japanese to treat two vessels in a manner so diametrically opposite as they did the Brothers and the Morrison. W.

ART. IV. *Notices in Natural History:* 1, *the sze tsze;* 2, *the hoo or tiger;* 3, *the maou or cat, and other feline animals.* Taken from Chinese authors.

1. IN a country so thickly inhabited, and cultivated for so long a time, as China, we should not expect to find many of those large feline animals which are so numerous in India, seeing that in the former country comparatively few of those jungles and wastes occur which in the latter afford them such secure retreats. Our information concerning them is vague, being derived rather from the negative silence of native authors implying their rarity, than from any positive statements respecting their numbers. The hills and jungles of Yunnan, and other western provinces, are said to harbor the Bengal tiger, while the mountains of Tartary afford lynxes, wild cats, a small species of tiger, and perhaps some others of the feline family. It is not impossible that the mountains of Shantung and Fuhkeen are also the resort of some of the smaller species of the same extensive genus, but our information is too meagre to enable us to determine with any great degree of certainty.

The lion, although known to Chinese naturalists, must be almost a fabulous animal to them; specimens may have reached Peking from some of the Indian countries, but we have seen no records proving that it has ever been a native of China. On the contrary, Le Shechin say, "The *sze tsze* is found in all countries on the west. It resembles the tiger; its skin is of a light yellowish red color, not unlike gold; its head is large, as hard as copper, and the forehead like iron; the tail is long, of an azure hue, and the male has a tuft on the end as large as a quart measure; the claws are like hooks, the teeth like the teeth of a saw; the ears are pendant, and the nose upturned; the eyes glisten like lightning, and the roar resembles thunder; the male has a shaggy beard. In one day it will travel 500 *le*. It is superior to all hairy animals; when angry its majesty lies in its teeth, and when placid in its tail. At its roar, all the beasts of the forest crouch, and so great is the dread of the horse that he passes blood. Some authors say the lion devours all other wild animals, and that by its breath, hair and feathers fall off. Even when dead, tigers and leopards dare not devour its carcass, nor a fly alight on its tail. The people of the west sometimes get the cubs seven day after birth,

while their eyes are yet unopened, and try to tame them, but it is extremely difficult to render them tractable after they have grown large."

The composition of the character *sze* is intended to show that the lion is the *master* among *feline* animals; another name *hoo* is supposed to intimate its roaring. The Japanese are acquainted with it through Chinese books; they say it is the fiercest of all wild beasts, and is found in India; a drawing represents its skin as covered with starry spots, and the bushy tail raised on high. Among the Chinese, sculptured lions are frequently placed at the gates of the temples and porticoes of houses, and sometimes they are seen guarding the precincts of tombs; but the trifid tail, and short thick body, prove how traditionary have been their models of the animal. It is worthy of remark, too, that in all their statues of the lion, he is represented sejant,— either with both of the fore feet on the ground, or one raised in a menacing attitude. There are several notices of lions having been sent to the imperial court by western princes, either as rarities, or, as Chinese historians would assert, as tribute. In Kanghe's dictionary, a work is quoted which says, that in reign of Shun te, of the Han dynasty, in A. D. 126, Solik a prince of the west presented a Tibetan yak and a lion to the emperor; the latter was of a uniform yellow, and had a tuft on the tail. Marco Polo says, that, during the festival of the White Feast, a lion was conducted into the presence of his majesty, "so tame, that it is taught to lay itself down at his feet." Du Halde also mentions that a lion was among the gifts presented to Hungwoo, the founder of the Ming dynasty; and after his reign, in 1421, shah Rokh's embassadors carried with them another, which was presented to Yunglŏ; and again, about the year 1466, two were sent to Heëntsung by the king of Samarcand.

2. The tiger is called by the Chinese, the king of the wild beasts, and its real or imaginary qualities afford them matter for more metaphors than any other wild animal. It is taken as the emblem of magisterial dignity and sternness, as the model for the courage and fierceness which should characterize a soldier, and its presence or roar as synonimous with danger and terror. Its present scarceness has tended to magnify its prowess, until it has by degrees become invested with so many savage attributes that nothing can exceed it. Its head is painted on the shields of soldiers, and on the wooden covers of the port-holes of forts to terrify the enemy, adorns the bows of revenue cutters, and is neatly embroidered upon court robes as the insignia of some grades of military officers. The character *hoo* has

been numbered as one of the radicals of the language, and the words comprised under it are nearly all of them descriptive of some quality appertaining to the tiger. Still the knowledge of the Chinese concerning it is vague and erroneous. "It is," says one author, "the prince of wild beasts. Its form resembles that of the cat, but it is as large as an ox: its skin is yellow with black stripes; the teeth are like a saw [i. e. canine]: and the claws resemble hooks. The whiskers are stiff and sharp: and the tongue, which is as large as one's palms, bears reversed prickles: the neck is short, and the nose obstructed as if diseased. During night, one eye sends forth rays of light, by which the other eye discerns objects. Its roar is like thunder, and on hearing it all animals crouch for fear. The tiger copulates in winter, and the tigress goes seven months with young. He can, by marking on the ground, ascertain where his prey is to be found; and he eats the carcass according to the decades of the month, beginning at the head, if he caught it in the first ten days or at the tail, if during the last ten. When he pounces upon an animal, if on the third leap he does not seize it, he retires. When a tiger has eaten a dog, he becomes intoxicated, for the dog is the same as spirits to him." Virtues are ascribed to the ashes of the bones, to the fat, skin, claws, liver, blood, and other parts of a tiger, in many diseases: the whiskers are said to be good for the toothache.

Pere Gerbillon, who accompanied the emperor Kanghe into Tartary, has given many notices of the tiger found in those regions. He does not describe the animal very minutely, but contents himself with relating the manner of hunting it as practiced by the emperor, which was to surround a space of country with pikemen, and then gradually drive the tiger towards the place where he stood for his majesty to dispatch him. The great number killed during the journey is sufficient proof that they were then, and probably are at present, numerous in those regions. In the days of Marco Polo, the multitude of tigers in the northern parts of the empire rendered traveling alone dangerous; and Martini, speaking of Chekeang, says "that tigers are found there." Bell, of Antermony, describes tiger-baiting, exhibited by the emperor for the amusement of the embassy, in which there was a contest between one of these animals and a mounted lancer. Tigers were destroyed in this manner in ancient times, tiger-baiting being considered a royal pastime, and often exhibited in the presence of the emperor. Luhchow mentions an incident which occurred at one of these sports in the reign of Yuen te of the Han dynasty, B. C. 48, when a tiger breaking away from its

keepers, rushed towards the imperial seat, driving all the attendants before it, when one of the ladies of the court, seizing a halberd, threw herself before the monster, and drove him back. According to Marco Polo, the Mongol emperors had tigers even in a domestic state, using them for hunting in a similar manner to the cheetah of Persia. Their successors of the present age, however, seem too inactive to engage in such pastimes. The skins of this animal are used for winter dresses, to adorn carriages, to increase the splendor of housing of horses, and for other purposes of state and show; but in consequence of the intercourse on the south by caravans between Burmah and China, and that by fairs at Kiakhta on the north, it is impossible to draw any satisfactory conclusions regarding the presence of animals in the empire from their skins being used for dresses.

3. "The cat," says one author, "is called the domestic fox; the name *maou* is given to it in imitation of its mewing, but the composition of this name is intended to express an *animal* which catches rats in *grain*. The cat is a small animal, and is everywhere domesticated; it catches rats; there are those of a white, black, piebald, and yellow color; it has the body of a fox, and the face of a tiger, soft hair, and sharp teeth; the tail is long, and the loins short. Those which have yellow eyes, and the roof of the mouth marked with many rugæ, are the best. Some one has said, that the pupil of the cat's eye marks time; at midnight, noon, sunrise, and sunset, it is like a thread; at 4 o'clock and 10 o'clock, morning and evening, it is round like a full moon; while at 2 o'clock and 8 o'clock, morning and evening, it is elliptical like the kernel of a *tsaou* or date. The end of the nose is always cold, but for one day during summer it becomes warm; the cat naturally dreads cold, but not heat. It can mark on the ground and divine for its prey, and it eats what it catches according to the decades, in the same manner as the tiger does; and by these tests, both are known to belong to the same class. The period of gestation is two months, and several kittens are produced at a birth, but the female is often known to eat her own offspring. It is vulgarly said that puss, when she has no mate, rubs a bamboo broom across her back several times, and thus becomes pregnant." "The flesh of the cat," another writer observes, "is bland and innoxious. The flesh of foxes and cats have never been numbered amongst the delicacies, and therefore men use them but little." The flesh is recommended by this writer as a preventive against tumors, and if a broth made of the flesh of a cat is given to children, they will not have tumors. The predilection of the Chinese for the

flesh of cats and dogs has long been known; but neither these, nor rats, nor horses, can be said to be common articles of food among the people; the two former are not killed indiscriminately for the table, but those only are selected which have been properly fattened by feeding on rice and vegetables. There is a variety of cat seen in Canton and its vicinity, which is almost tailless; some of this sort have a joint in the tail, and the whole appendage is not usually more than three inches long. We are informed by authors that the ladies in Peking, and other parts of the northern provinces, domesticate a kind of cat provided with long hair and hanging ears, which is probably akin to the Angora cat.

With respect to any other feline animals found in China, native authors do not afford us much information. The *paou*, or leopard, is described in a very confused manner, some of the writers having confounded it with the tapir. "It is," says Le Shechin, "found in Leaoutung, and the regions lying to the west of that country; it resembles a tiger; but is smaller; it has a white face and a round head; its skin is good for fur dresses and marked in spots like copper cash, wherefore it is called the *tseen paou*, or cash [spotted] leopard. 'The tiger bears three cubs, and one of them is a leopard,' is an expression in an ancient book." From all the notices we can gather, it is impossible to identify the *paou* with the true leopard, while yet it is no doubt a feline animal. There is also in Tibet and the adjoining provinces of China, a species of lynx, but we have not been able to ascertain its name in Chinese books. The woods of southern China, according to Davis, abound in a fierce and untameable species of wild cat, which, after being fed for some time in a cage, is served up in stews at table; it is hunted as game, and considered as a rare and savory dish. W.

Art V. *Injunction from the governor and lieutenant-governor, to the territorial commissioner and others, in reference to the anticipated arrival of the imperial commissioner.*

On the 23d of January 1839, a dispatch was received from the Board of War, giving conveyance to the subjoined imperial edict, delivered to the Inner Council on the 31st of Dec. 1838.

"Let Lin Tsihseu, governor of Hookwang, and ex-officio director of the Board of War, be invested with the powers and privileges of an imperial commissioner; and let him, with all speed, proceed to Kwangtung, to make inquiry, and to act, in regard to the affairs of the sea-ports. Let also the whole naval force of the province be placed under his control. Respect this."

On the same day (23d of January), arrived also a communication from the General Council, of the following address and tenor.

"To the governor of the two Kwang, Tang, and the lieut.-governor of Kwangtung, E. On the 3d of January, we received the annexed imperial edict:

"'The daily increasing prevalence of the use of opium, and the continually augmenting loss arising from the removal of pure silver beyond the seas, have of late years repeatedly caused Us to declare, to the governors and others, our desire and command, that they should, with true purpose of heart, make inquiry and act in this matter. But an evil practice, so long and deeply rooted, is not, it must be feared, to be at once wholly eradicated. If the source of the evil be not clearly ascertained, how can we hope that the stream of pernicious consequences shall be stayed?

"'We recently expressed it to be our pleasure, that Lin Tsihseu, the governor of Hookwang, should repair with speed to the province of Kwangtung, to make inquiry and to act in regard to the affairs of the sea-ports; and that he should be invested with the powers and privileges of an imperial commissioner, and should have the whole naval force of the province placed under his control. Lin Tsihseu, on his arrival at Canton, will of course exert his utmost strength in inquiring and acting, in obedience to our expressed pleasure, with the view of thoroughly removing the source of this evil.

"'But the buildings in which the opium undergoes preparation, the smuggling vessels in which it is conveyed, and the shops opened for its sale, or for indulgence in the use of it, with all such-like evil and pernicious establishments, will need to be thoroughly uprooted as they shall, from time to time, and in one place after another, be brought to light. Let Tang Tingching and Eleäng arouse, then, all their energies, and persevere in the work of investigating and putting measures in operation, to attain this end. Let them not in any degree become remiss, neither let them entertain any vain anticipations of ease, nor still less harbor any desire to evade or to transfer their duties.

"'Tang Tingching holding, however, the entire sway over two provinces, a multitude of affairs must press upon him. Should the

special responsibility of making inquiry and adopting measures, to arrest the importation of opium and the exportation of pure silver, be also laid on him, it may be feared, that, in giving attention to one duty, he may be distracted from others, and that he will thus be prevented from applying his whole mind and strength to the extirpation of this evil. It is for this reason We have commissioned Lin Tsihseu to go and take on him the special management of the matter. It will be the duty of all to apply their efforts with increasing diligence and ardor, to cast down every wall of separation, fulfilling with earnestness each his own particular duties, and uniting together in whatever requires combination of counsel and action, reporting conjointly to Us. Let them henceforth embrace every practicable measure, vigorously to redeem their foregone negligence. It is our full hope, that the long-indulged habit will be forever laid aside, and every root and germ of it entirely eradicated. We would fain think that our ministers will be enabled to substantiate our wishes, and so to remove from China the dire calamity. Let these our commands be made known to those concerned. Respect this.'

"In obedience to these imperial desires, we, the ministers of the council, address to you this communication."

The above documents having been received by us, the governor and lieut.-governor,—while, on the one hand, we forward copies of them to the several commanders of divisions of the naval forces, to be made known by them to the commanders of squadrons, and of vessels, subordinate to them,—while also we direct the hong merchants, Woo Shaouyung and his fellows, to pay respectful obedience,—and while further we instruct the colonels in command of the central regiments of our own respective battalions, to consult together immediately, and within three days, without fail, to present to us lists of the number of military *scunpoo* (or aids-de-camp) and *koshiha* (or orderlies), who shall be appointed to attend (on the imperial commissioner), together with their names,—while effecting these several objects, we, at the same time, forward a copy to the territorial and financial commissioner, that he may act in accordance with the sovereign commands, and may, in concert with the judicial commissioner, the commissioner of the gabel, and the commissary, make the same generally known, for the obedience of all. And in reference to the approaching visit of the high imperial commissioner to Canton, to make inquiry and act in regard to the affairs of the sea-ports, let these officers give their immediate attention to the following questions, viz:—What shall be the place allotted for his public residence

at Canton? In case he should require to go in person to view the three divisions — central, eastern, and western — of the naval force on the coast, What portions are of most importance? And in what naval vessels will it be fitting for him to embark? What number of attendant officers, civil seunpoo, and clerks, should be appointed to form his suite, and from what offices should they be chosen? Let them consider these questions jointly, and within three days present, for our revisal, lists, comprising the names of such officers as should be so appointed. M.

Art. VI. *Proclamation from the governor and lieut.-governor to foreigners in relation to opium and the coming of the imperial commissioner.*

Tang, governor of Kwangtung and Kwangse, &c., and E, lieut.-governor of Kwangtung, &c., conjointly issue these orders to the foreign merchants of the several nations, for their full information.

It is well known, that the celestial court, during the period of two hundred years that it has granted to every nation the privileges of commercial intercourse, has deeply imbued you with its rich benefits, yielding you excellent advantages, and without limit. Nor is it possible you can yourselves be ignorant, how much your life or death, is herein involved, seeing that the tea and rhubarb of this inner land are things absolutely necessary to you outer foreigners. Is it not then manifest, that to the celestial empire no need existed for a commercial intercourse, while to your several nations, could one day's cessation of such intercourse be sustained? Yet during tens of years past, you have inconsiderately regarded opium as the special means of gaining sure profits, and have without interruption continued to bring it hither and to store it up in your warehousing vessels; causing depraved Chinese to combine with you in disposing of it; and creating a taste for it among the simple clownish folk,— till habitual use has rendered it a constant indulgence, spreading with a rank growth along the borders of the coast, and so pervading every province.

Some, in their animadversions on these things, have supposed that your object and desire are, to exhaust the resources of the central land, and to do hurt to the lives of the Chinese people. Ha! It is forgotten that the celestial empire bears in its womb each precious metal,— that its coffers are full to overflowing! How can they, by such feeble means, be ever emptied or exhausted!—But be it, that in bringing with you hither this vile thing, you are actuated solely by the desire of amassing gain, yet what feud have the people of this

land with you, that you should so be willing to do them mortal injury? Though even gain-seeking desires have cauterized your souls, so that you have given them the rein, fearless and without restraint, yet should you know, that things pushed to extremes must surely meet with a recoil.—Thus, that the celestial court should one day be roused to fierce indignation, and should, with the utter extirpation of the ingrowing opium, strictly stay also the outgoing of the tea and rhubarb,—such is what the laws must surely require—what matters cannot but eventually come to. On no account should you close your eyes to the anxious contemplation of such a contingency.

In the time past, edict after edict has been directed against opium; and we the governor and lieut.-governor have often reiterated our commands, and our monitions, to a third, yea even to a fifth time. But even to the last, gain alone has been your aim, and our words have but filled your ears as the empty wind.

When you would come to Canton to trade, you all assume to yourselves the name of 'good foreigners.' Could any then have conceived of the recent entrance of boats with opium into the river, which has been discovered by repeated seizures, exposing to view all your impish trickery? Can you now yet style yourselves good foreigners, or say that you are pursuing each an honest calling?

At this time, the great emperor, in his bitter detestation of the evil habit, has his thoughts hourly bent on washing it clean away. In the capital, he has commanded the ministers of his court to deliberate and with severity to draw up plans for procedure. In the provinces, he has commanded the administrators over his dominions to enforce rigorously the penalties prescribed by the laws. His heaven-derived firmness will form its own resolves, and what his Will determines, that surely shall be done.

We the governor and lieut.-governor have already, in respectful obedience to the imperial commands, strictly required of each naval fleet, division, and squadron, to draw together their forces, to complete their armaments, and along the central, eastern, and western, lines, severally, to array themselves in close connection, for the purpose of secure prevention, so that they may pursue and take every lawless boat engaging in the clandestine traffic, and may drive forth all foreign vessels cruizing about. We have also given instructions to each general and regimental division of the land force, that the commanding officers should, at the head of all their subordinates, make search after and take possession of every building for the preparation, or for the smoking, of opium, as well as seize all criminal parties found selling or inhaling the drug. Thus, having set in operation both the naval and the land forces, and having inspired severity into all from the head even to the tail, consecutive reports of seizures have been the result, to the number of many hundreds. Those reprobates who, by long habituation to the seeking of their purely selfish ends, have acquired a conscience fearless of death, having been severally subjected to a severe trial, have been adjudged and punished. The plain evidence hereof is to be found in the cases of the afore

executed criminals Kwŏ Aping, and Ho Laoukin. Others have been variously subjected to correction. And in consequence of such measures, the minds of all have been greatly affected with a wholesome alarm; and those who have restrained themselves from smoking, and have delivered up their opium pipes, may now be numbered by tens of thousands. Still more numerous too are they, who, dreading the laws, have of their own act, cast away their opium and the instruments for smoking it, as also they — depraved reprobates — who with ruined fortunes have fled far away for safety.

Such are the measures now in operation in Kwangtung, and such the existing visible effects on the popular mind. We have thus carefully and minutely laid them open to you, that you may strive to reflect thereon,— that you may consider — What a time is this? And what sort of proceedings are these? If they leave you any longer room for hope? Or any further prospect of aggression? And if the very people of the land, when they offend, are thus subjected to instant and severe punishment, shall you, giving yourselves up, with open eyes and daring presumption, to follow the depraved suggestions of your own minds, be yet made the recipients of a perverted and partial forbearance and leniency? Nay, but you shall surely receive in like manner the corrective penalties of the law, and so be made to know the celestial terrors.

You have worked your vessels hither over a vasty deep, with no other object than that of seeking a gain upon your outlay. Ah! Why will you, for gain merely, lose your own selves! And at this moment, when the people have as one man abandoned the use of opium,— when even the traces of the clandestine dealers are ceasing to appear,— when, the officers having taken in hand the stern enforcement of the laws, the people too, in fear of their penalties, pay implicit obedience,— not only are all avenues for disposing of it entirely shut up,— even the gain you seek for is no longer to be found. The people of China have many of them lost their lives in consequence of this thing, and all now regard it as an enemy most hateful; they throw it away on every road, and view it just as filthy dung. In truth, then, what have you yet to hope for? And can repentance still find no place within your hearts?

We proceed hereon to issue, with intense earnestness, our commands. Upon their reaching the said foreign merchants, let them immediately wash out their past defilements; and let them speedily send away to their countries one and all of the warehousing vessels now anchored in the outer seas. Those ships, too, which, though they be not warehousing vessels, yet neither are they laden with merchandise for importation, must not pass at random to and from the various offings, anchoring wherever it may please them. It must be the business of all to rest in the pursuit of an honest commercial calling, that they may enjoy together happy gains, attended with peace and tranquility. But if, as you have begun, so you continue, obstinately blind, and refusing to awake, still retaining covetous and avaricious expectations, in that case you will be alienating yourselves from the nurture and protection of the laws. We the governor and lieut.-governor

will not then deem it worth our while to bestow labor and toil, to be continually exercising measures for prevention, discovery, and apprehension; but will simply have to lay before the throne our request, that the ports may be closed, and the trade brought for ever to an end. And when once the ports are thus closed, it will no longer be a question, whether opium is brought or not, but even the tea and the rhubarb of the inner land will be withheld from exportation. Thus are the lives of all you foreigners held within our grasp.

It will be found that all the sovereigns of the nations aforesaid have been habitually reverent and dutiful, and that their laws for the rule of the foreigners are severe and rigorous. Should the occurrence of such an entire stoppage of the export of tea and rhubarb lead them to search back to find the cause, it is to be apprehended that even though you slip through the meshes of the law of the celestial empire, it will yet be hard for you to escape the laws of your own lands.

Besides all this, the great emperor has just now appointed a high officer as his special commissioner, to repair to Canton, in order to examine and adopt measures in reference to the affairs of the seaports. From morn to eve, his arrival may hourly be looked for. His purpose is, to cut off utterly the source of this noxious abuse, to strip bare and root up this enormous evil: and though the axe should break in his hand, or the boat should sink from beneath him, yet will he not stay his efforts, till the work of purification be accomplished.

If then you will blindly rush upon sharp weapons and will not be induced to turn again your faces, you will bring on yourselves grief and sorrow, exceeding in severity even what in this proclamation we have pointed out to you. We the governor and lieutenant-governor are indeed roused by your blind perversity and lack of intelligence to a sense of deep pain and abhorrence. But still cherishing thoughts and feelings of kindness, we cannot forbear from warning you yet again, with intense earnestness, and in our partiality calling upon you to save yourselves. Would that you might each regard and attend to us! Oh! lay not up for yourselves a store of after repentance. A special edict.

Taoukwang 18th year, 12th month, — day. (January —, 1839.)

M.

Art. VII. *The opium question: execution of a dealer in the drug before the foreign factories, the lowering of the flags, and correspondence in reference thereto.*

More than two years have elapsed since a premium of £100 was offered for the best essay on the opium trade — *showing its effects on the commercial, political, and moral interests of the nations and individuals, connected therewith, and pointing out the course they ought to pursue in regard to it.* With the 25th instant will close the period fixed for receiving such essays in London, when and where they

are to be placed in the hands of arbitors to make the award. However unimportant this question may have been thought, it has now become one of great magnitude — in a commercial and political, as well as in a moral point of view. Turn whatever way it may — be it partially resumed, or be it wholly annihilated — the traffic must, it does, occasion much distress. It is, and it has long been, agitating the public mind throughout the empire. The rapid increase in the consumption of the drug has been equaled only by the industry of its growers and purveyors, who at this moment have not less than 50,000 chests, worth at former prices $25000000, ready for market.

Late in August last the activity in the business subsided; it soon became dull; brokers absconded; stagnation ensued; few sales were made on the east and west coasts; many seizures were reported in Canton; an execution was attempted in the front of the factories Dec. 12th, and another effected February 26th. No one of the foreign flags has since been hoisted in Canton. With reference to the execution, we have space now only for the following correspondence.

No. 1.

To Alexander Robert Johnston, esq. H. M. deputy superintendent &c.

Sir,—A gross and shocking outrage againt the foreign community having been perpetrated by the Chinese authorities in causing a man to be strangled this afternoon in front of the factories, We, the undersigned British subjects, most earnestly request that the British flag may not again be hoisted until reference has been made to her majesty's chief superintendent.

(Signed) Wilkinson Dent; Chas. S. Compton; W. Drayner; J. B. Compton; W. C. Le Geyt; M. Pitcher; Jon. H. Cannan; G. Rodger; M. R. Daniell; Andrew Jardine; Gabriel J. Redman; G. P. Collard; J. W. Smith; T. Mackean; W. Leslie; James Matheson; John Slade; M. Were; W. Fanning; W. Bell; H. H. Lindsay; Crawford Kerr; W. S. Stockley; A. S. Drysdale; R. Inglis; George T. Braine; W. Tryer; W. Livingston; T. Jones: N. Elias; A. S. Daniell; John Thacker; Donald Matheson; Robert Webster; David Jardine; M. A. Macleod; S. Humpston; H. Wright; Thos Fox; James Drayner; Dadabhoy Rustomjee; Geo. Woolley; A. F. Croom; E. A. Staple; A. L. Johnston; R. J. Gilman; W. H. Edmonds; L. Just, jr.; M. Moss; W. H. Foster; R. M. Fraser; Ardaseer Furdonjee; Cooverjee Jeevajee; J. Rustomjee; Dossabhoy Hormusjee; H. Byramjee; W. Thomson; A. MacCulloch; P. Dudgeon; W. Scott; R. Strachan; S. E. Pattullo; Stewart Smith; R. H. Hunter; P. Scott; C. B. Adnm; W. Ellis; T. Gemmell; M. MacConochie; R. H. Cox; Thos. Edmond; James Tait; Wm. Cragg. Canton, 26th February, 1839.

No. 2.

To Alexander Robert Johnston, esq., &c., &c.

Sir,— Information having been received of the arrival of H. M. sloop of war "Larne," in the Macao Roads, also that her stay there was expected to be very short; We, the undersigned British merchants, respectfully request you will convey to H. M. senior superintendent, that it is our opinion a naval force is at all times desirable in the Chinese waters, more especially at the present time, when our commercial relations with the Chinese government are in so unsatisfactory a state: and that the services of the "Larne" should be made available for the protection of British interests. We have, &c., &c.

Answer. Canton, 28th February, 1839.

Gentlemen,—I have to acknowledge the receipt of your letter of this day's date; and have the honor to inform you I have forwarded your request to the

chief superintendent in such a manner as it is most likely to reach his hands with the least possible delay. I will likewise avail myself of the earliest opportunity so to arrange it, that the commander of H. M. sloop Larne, if she has not sailed much sooner than I have any apprehension of her doing, shall be placed in possession of a requ st from me to defer his departure until receiving some communication from the chief superintendent in reference to your request. I am, gentlemen (Signed) A. R. Johnston, Deputy, &c.

No. 3.

Gentlemen,—I have the honor to receive your letter to the address of Mr. Johnston upon the subject of her majesty's sloop "Larne's" continuance on this station: and in reply I beg to acquaint you that I had already moved captain Blake to remain for the purpose of affording me an opportunity to communicate with the British Indian government, and the commander in chief, from this place. The period of her further delay must be regulated with careful attention to the orders under which that officer is acting in the furtherance of the other exigencies of the public service, as well as by circumstances on the spot, of which I am not yet in a situation to judge. I may observe, however, that my chief object in requesting captain Blake to remain, was to enable me to report to the authorities above mentioned, in order that such immediate and effectual steps may be taken for the protection of British interests in this quarter as the emergencies of the case appear to them to demand. I have the honor to be, &c.

Canton, March 2nd, 1839. (Signed) Charles Elliot. Chief Super.

No. 4.

Gentlemen,—I have had the honor to receive your letter of the 26th ulto., to the address of the deputy superintendent, and I beg to acquaint you that it is not my intention to hoist the British flag at Canton in the present posture of circumstances. I am sensible, gentlemen, of the extreme hazard to which the lives and property of the whole foreign community are exposed by the recurrence of so dismal and exciting an event as that which forms the subject of your letter. And it will be my duty to make an early communication to her majesty's subjects in explanation of the proceedings I propose to take, for leading the governor to refrain from measures that cannot fail to burden his excellency and his government with the responsibility of some terrible catastrophe. I have, &c. (Signed) C. Elliot. Chief Superintendent.

Canton March 2d, 1839. To William Bell, Esq., and others.

No. 5.

Circular. To her majesty's subjects.

With reference to his circular of the 4th instant, the undersigned has now the honor to promulgate a copy of his address to the governor, concerning the late execution before these factories. And having this day ascertained by a formal message from his excellency, that he does not propose to reply to him in a direct shape,—it only remains for the undersigned to announce to her majesty's subjects, his own intention to report the circumstance to her majesty's government by the earliest opportunity. To this representation he will join his own strong opinion, that the lives and properties of the whole foreign community would be exposed to perilous jeopardy on every repeated occasion of an execution in the same situation. Pending further instructions from his government, his own address has served the purpore of a protest, which was the main object of its transmission.

Canton, March 9th, 1836. (Signed) C. Elliot, Chief Superintendent.

No.6.

To his excellency the governor, &c. Canton, March 4th, 1839.

The undersigned, &c., &c., presuming to offer no objections to the right of this government to execute native criminals wheresoever it may think fit

within the limits of the empire, desires only to observe that no such circumstances have ever had place in the immediate vicinity of the foreign dwellings until the 26th ultimo, during an intercourse of nearly two hundred years; and he has now to request, on the behalf of the government of his nation, that his excellency will be pleased to order their future discontinuance in this situation. A native of the western countries, your excellency will hold the undersigned excused for observing, that, agreeably to the genius of those people, nothing could be more distressing to them than the execution of a criminal before their doors. He dares not conceal from your excellency a very general impression, upon the part of the foreign community, that the considerate protection of this government is in a great degree withdrawn from them. The effect of such feeling need not be pressed upon the attention of a high officer, versed in the government of men. It deprives the wise and the thoughtful of their just and restraining influence, and renders the rash, desperate. The undersigned is afraid, therefore, that it would be impossible to stay the hands of every excited individual, in such a crisis of intense agitation as another execution before these factories would produce: and one fatal blow might lead to death, destruction of property, and disturbance of the lower orders of the native population, which the most anxious efforts of the honorable officers could not prevent. These are the profound sentiments of his heart; and claiming, as the officer of his nation, the protection of the great emperor, the undersigned must once more request your excellency to signify to him the calming declaration, that it is not the purpose of this wise and just government to leave the whole foreign community exposed to the most imminent risks of disaster.

The undersigned avails himself of this occasion to offer to your excellency the renewed expression of his highest consideration. CHARLES ELLIOT.

ART. VIII. *Journal of Occurrences. Arrival of Lin Tsihseu; notice of his proclamation to foreigners and his edict to the hong merchants; proceedings in other parts of the empire respecting opium; one of the licensed boats stopped at the Bogue; loss of a boat's crew in going to Whampoa.*

MARCH 19th. Lin Tsihsen, the imperial commissioner, made his entrance into Canton on the 10th, took up his residence in one of the collegiate halls, and immediately proceeded with his inquiries. Two documents from him have just been made public. One is a proclamation to the foreigners of all nations, reasoning with them on the inquity and folly of prosecuting the trade in opium, promising indemnity if they will at once desist and give up to government the opium they have on hand, and threatening heavy penalties if they persit. The other is an edict to the hong merchants; showing them how they have repeatedly given way to foreigners, glossed over, if not joined in, their offenses, to their own great shame, threatening to pass sentence of death on one or two of the most unworthy of them, if the foreigners be not influenced by their representation and advice.

These documents shall appear in our next. It may be remarked here, that shortly before the arrival of the commissioner, two or three commercial houses issued notices to their correspondents abroad, declining further agency in opium after the receipt of their notices.

Recent Gazettes teem with reports of vigorous operations against the traffic and use of opium in various parts of the empire. It has been proposed that all of it seized should be sent to Peking and be destroyed there. The emperor, however, prefers that it should be destroyed whereever it is taken.

One of the European passage boats, recently licensed to run between Canton and Macao, was stopped at the Bogue,—for having taken on board some small boxes of tea and sugar—and has been brought back to Canton. We do not know that any descision has been given, by the government, respecting her.

A boat belonging to the St. Vincent, captain Muddle, was run down by a native craft in the evening of the 11th, while on her way from Canton to Whampoa. Of eleven in the boat, two men only escaped alive.

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